

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 390 BROADWAY.-TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII.—NO. 6.

NEW YORK, SATURDAY, JUNE 5, 1858.

WHOLE NO. 318.

THE SPIRITUAL TELEGRAPH.

THE SPITCITUAL
PRICE:
One Year, strictly in advance, [if registered at the risk of publisher] 29 00
Six Months, 100
Six Months, 25 00
25 00 One Year, strictly in advance, [if registered at the nas or pursuance; e.g., or Six Months, 100
Three Months, 50
To City Subscribers, if delivered, 250
The business of the Transacra is so systematized that the milling clerk is expected to notify one patrons which are in so systematized that the milling clerk is expected to notify one patrons which are in the control of the propers of the control of the propersion of the control of the propersion of the prope

SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

THE COCK LANE GHOST.

Few persons familiar with current literature, have not met with allusions to the celebrated "Cock Lane Ghost," as it is called, and which produced so much excitement in London about one hundred years ago. Fewer have met with a statement of the particulars of that extraordinary affair, or have any acquaintance with the grounds (or rather lack of grounds) on which tradition has consigned it to the category of impostures. On recently perusing a history of the occur rences, we were forcibly struck not only with the exact resemblance of their main phenomena with many in our day, which have triumphantly vindicated their claims to a spiritual origin, but also with the resemblance of the unfair proceeding of skeptics to cover up their significance, with those which have often been instituted to put down the spiritual manifestations of our own times. As the facts of this history are now accessible to but few persons who have heard enough of them to desire to know more, and as the parallelism of these facts, and their persecutions to more modern phenomena and their treatment by skep ties, is such as to entitle them to a place side by side with the latter in the general annals of phenomena which claim to be spiritual, we have concluded to transfer the following statement to the columns of

The antecedents of the case, the description of the apparition seen by the girl who afterward became a medium for the rappings, as well as by other persons; the fact itself that those rappings followed that girl as it she were their medium, the strange "fits and starts" of the girl at times when it was alteged the Spirit came and went, and the tout ensemble o the whole affair, are such as, it would seem, could lead but little doubt in the mind of the experienced Spiritualist of modern times, as to what was the real source of the phenomena; and that this source was not in any secret means which the girl held in her own power to produce the sounds, seems almost certainly evident in her entire inability to produce them at a time when she had the strongest possible desire to do so, in order to save herself, her father, and her mother from imprisonment, and in her actual attempt and failure, to imitate them artificially.

The intelligence manifested by these knockings, presents an interesting parallel to the phenomena more modernly manifested through the Fox girls, and which have erroneously been regarded as the first rappings of the kind through which intelligence was manifested.

As to the alleged proof that was evolved that this affair was an imposture, it will be seen by the Spiritualistic reader, that it was no proof at all, and that the absence of the sounds when the ghl was sur-- had formed an unalterable prejudgment of

have been exceedingly repellent to the subtile agencies by which it is nave claimed that Spirits manifest themselves, is no more than what might naturally have been expected. But while the absence of the sounds on that occasion was made about the only attentible ground of their disbelief, they utterly failed to explain how those sounds were produced on other occasions, and were compelled to resort to a mere hypothesis "that the child had some art of making or counterfeiting par

The circumstances which introduce the story are briefly as follows:
In the year 1756, a Mr. Keinpe, of the country of Norfolk, married a respectable woman, who died at the end of eleven months. After the death of his wife, Mr. Keinpe formed an improper intimacy with his mife, with the high left. wife's sister, who followed him to London, where they both took lodg ings at the house of one Mr. Parson, in Cock Lane. They mutually made wills in favor of each other; and after living together till the early part of the year 1760, the young woman took the small-pox, and died suddenly, when her physicians supposed she would recover. The story then proceeds thus:

From this event two years clapsed, when a report was propagated, that a great knocking and scratching had been heard in the night, at the house of Parsons, to the great terror of all the family; all methods employed to discover the cause of it being ineffectual. This noise was always heard under the bed in which lay two children, the eldest of whom had slept with Mrs. Kempe, as already mentioned, during her residence in this house. To find out whence it proceeded, Mr. Parsons ordered the wainscot to be taken down, but the knocking and scratching, instead of ceasing, became more violent than ever. The children were then removed into the two pair of stairs room, whither they were followed by the same noise, which sometimes continued during the whole night.

From these circumstances it was apprehended that the house was haunted; and the elder child declared, that she had, some time before, seen the apparition of a woman, surrounded, as it were, by a blazing light. But the girl was not the only person who was favored with a sight of this luminous lady. A publican in the neighborhood, bringing a pot of beer into the house, about eleven o'clock at night, was so terrified that he let the beer fall, upon seeing on the stairs, as he was looking up, the bright, shining figure of a woman, which cast such a light that he could see the dial in the charity school, through a window in that building. The figure passed by him, and beck oned him to follow, but he was too much terrified to obey its directions, ran home as fast as possible, and was taken very ill. About an hour after this, Mr. Parsons himself, having occasion to go into another room, saw the same apparition.

As the knocking and scratching only followed the children the girl who had seen the supposed apparition was interrogated what she thought it was like. She declared it was Mrs. Kempe, who, about two years before, had lodged in the house On this information, the circumstances attending Mrs. Kempe's death were recollected, and were pronounced by those who heard them, to be of a dark and disagreeable nature. Suspicions were whispered about tending to inculpate Mr. Kempe; fresh circumstances were brought to light, and it was hinted that the deceased had not died a natural death.

These reports were succeeded by the publication of a narra tive relative to Mr. Kempe's connection with the deceasedmust evidently drawn up with a view to strengthening the suspicions poisoning? A. No.

already existing against him, and which induced a belief that she had been poisoned.

The knocking and scratching now began to be more violent; they seemed to proceed from underneath the bedstead of the child, who was sometimes thrown into violent fits and agitations. In a word, Parsons gave out that the Spirit of Mrs. Kempe had taken possession of the girl. The noises increased in violence, and several gentlemen were requested to sit up all night in the child's room. On the 13th of January, between cleven and twelve o'clock at night, a respectable clergyman was sent for, who, addressing himself to the supposed Spirit, desired that if any injury had been done to the person who had lived in that house, he might be answered in the affirmative by one single knock; if the contrary, by two knocks. This was immediately answered by one knock. He then asked several questions, which were all very rationally answered, and from which the following particulars were learned: "That the Spirit was a woman, her name Frances L-s; that she had lived in fornication with Mr. Kempe, whose first wife was her sister, and that he had poisoned her, by putting arsenic in purl, and administering it to her when ill of the small-pox."

Many people suspecting that some deception was practised, it was resolved to remove the girl to another house, in order that if there was any imposition, it might be detected. This was accordingly done, and the child was suddenly taken away to a strange house, and not to that to which it had been said she was to be removed. The clergyman who had already visited her, not choosing to pronounce too hastily on what appeared to him extraordinary, collected some friends, among whom were two or three divines, and about twenty other persons. Two negroes were likewise admitted of the party, who, on the evening of Wednesday, the 20th of January, assembled at a house at the corner of Hosier Lane, whither the girl had been carried. They arrived about ten, and having first thoroughly examined the bed-clothes, etc., and being satisfied that there was no visible appearance of deceit, the child was put into the bed, which was found to shake extremely by the gentleman who had placed himself at the foot of it. They then proceeded to ask a variety of questions, which the supposed Spirit answered by giving one knock for the affirmative, am two for the negative, and expressing displeasure by scratching The following were the particulars of this extraordinary con versation :

- Q. Were you brought to an untimely end by paison?
- Q. In what was the poison administered, beer, or purl?
- Q. How long before your death? A. Three hours.
- Q. Is the person called Carrots able to give any informati about the poison? A. Yes.
- Q. Are you Kempe's wife's sister? A. Yes.
- Q. Were you married to Kempe! 4 No.
- Q. Was any other person besides Kempe concerned in

perment the invento afternoon in a vacans beautiful little bras, so constructed that a when the firing ever-retarded by the bad it was sufficient to on. We understand inventors will pro-Government Buf

The contagion nt all along Puget's me. The Columbia me. The Columbia mber of our people namers, and sailing decekers, bound for er north Relison's Bay Steamer. Hope and Langley, son's rivers, where riom topics of Reform
the man. All the of Progressive minds.

ere deserted. The we order, and give ason. There will The next infection ctly know or care will take up their imer. These will mer. There was This gold fever few months, with

If the wicked er the postscript'

some white boys ie sahle suppliaat 1 very earaestij, and commencing d, 'Oh. Lord, we ayers but if the ricked white fel-

te plantation of \$210,000; the utation lies ad-th the latter, in

On Thursday ier were sold,

y Mme. Bring

ening at the

se, 231 West d his terms

Brooklyn in

Sanday, May

d some time since that and Gould, had comlib be fired at the rate natural and vital growth, is too evidently the condition of all Progress. and therefore, the duty of Philanthrophy, to need enforcement in the records the encroachments of human freedom on the natural limit tions or artificial tyrannics imposed upon thought and action. And the so constructed that a tains for charges, retains four charges, rerapidly as a mean set
of. The plece is disimportant and valumiletion of the piece.

disabilities that, on the one hand, now control thought, and the sivil and sector
miletion of the piece.

disabilities that, on the other, restrain action, into that free and pur
with the straight set. with the grader by specified the which both are yet demand as attain. Every Philanthropist, there with ice. Some two if one welcomes the increasingly manifest tendencies of the present age occasion at the rate of ice obtained the increasingly manifest tendencies of the present age. time without using insist that those claims shall, be appealed to the tribunal of demon strable facts and rigid inductions, rather than to "the traditions of the cldera."

The signers of this call desire to aid in carrying up this appeal.

They believe the time has come when the friends of Free Thought in Vermont, will find it both pleasent and profitable to take counsel together, and have a mutual interchange of sentiment on the great topics of Reform. That there would be entire harmony of dectrine and symbol among us, is not to be expected, but it is believed that in pur-ross, we should "see eye to eye," and it is purposes, not creeds, that witaline and harmonize effort.

With these convictions, we, whose names are appended to this call. do most cordially and carnestly invite all Philanthropists and Reformers in and out of the State, to meet in FREE CONVENTION, at Rutland. Vt., on the 25th, 26th and 27th of June next, to discuss the various topics of Reform that are now engaging the attention and effort

of Progressive minds.

By a reference to the names appended to this call, it will be evident that it is not the project of any special issues to divining of Reference haves some makeholds of its own to be mentioned with pre-till vinoial accent—but the unanimous movement of those who hall from every section of the great Army of Reform, and who have no watch word but Hismanity. The cathollelity of spirit and purpose, which will cannot be severally section of the great Army of Reform, and who have no watch and the assurance well-grounded, that every theme will be frankly and fairly treated at the hands of the Convention, and thus the interests of the largest philanthropy secured.

Come then, friends of Free Thought. Come one, come all. Men of all religious creeds, and men of no creed, shall find equal welcome. And wman too, let her come, both to adorn by her presence, and strengthen by her thought, and give depth and carnestness to the action of this gathering in behalf of Humanity. Let her vindicate by her own eloquence and seal, the social position she is so nobly and rapidly winning for herself. The only common ground on which we seek to meet, is that of festivas discussions, and the only pledge we make is to bring a rational investigation to the solution of every problem involving the social or religious daty and destiny of the race. In this faith we hall all as brethern and co laborers.

Further notice of the Convention, with a programme of its exercises, so far as can be previously arranged, will be published in the newspapers.

Rulland—John Landon, Newman Weeks, Albert Landon, W. W.

papers.

Radiand — John Landon, Newman Weeks, Albert Landon, W. W.
Russell, Mrs. Lovina Russell, L. P. White, B. F. French, E. Hanson,
B. T. Aldrich, Mrs. Thankful Aldrich, John W. Crampton, B. F. Colby,

Otis Bardwell.

Bardweil.

Bardweion.—S. B. Nichols, Mrs. Martha Nichols, Wm. Weston, Rev. Joshua Young, Wm. H. Root, L. G. Bigelow, Wm. Nobles, Rollin Bradley, Geo. I. Stacy, Luther Clough, Jackson Miller, John R. Forrest.

Fairkasse.—Dr. Tho's E. Wakefield, John D. Wood, Joseph Adams, Seth Thompson, A. Kilborn, Willard Allen, C. P. Hill, W. Harrison, John J. Williams.

Rading.—D. P. Wilder, Charles Buck, F. Hawkina, M. E. Goddard.

Dorset.—Alexander Blies, Noah Landon, E. L. Holley, Truman Tryon, N. H. Matteson, David Richardson, J. H. Holley, Cyrus Armstrong, K. H. Matteson, David Richardson, J. H. Holley, Cyrus Armstrong, Coit Landon, Nelson J. Sanford, Sophia F. A. Sanford, Boynton Viall, Lucy Viall, Amos Richardson, Louisa Richardson, Francis Mainard, H. Andrus. Seth Barton, M. L. Richardson, S. F. Holley.

Manchester.—Sherman Thomas, I. J. Veil, J. H. Wait, Dr. Ezra Edson,

Manchester.—Sherman Thomas, I. J. Vell, J. H. Walt, Dr. Eara Edson, Reuben Harrington.

No. Benainston.—Dr. H. Koon, C. E. Welling, T. E. Estea, Rufus Towsley, C. E. Houghton, David Allen, Geo. H. Simmons.

Sabstabray.—Russell Stone, Norman Willington, Dennis J. George, Aaron Denio, Rev. Gibson Smith.

Bridgesester.—Nathan Lamb, Dr. J. M. Holt, Cha'a. Walker, E. S. Willia Mrs. E. Townsend, Mrs. M. S. Townsend, Cha's. Townsend.

Middle'ury.—P. Cleveland, Mrs. R. Cleveland, Mrs. M. L. Sweetser, R. D. Farr, Misa. E. A. Cogwell.

Clarendon.—Josiah French, Mary A. French, E. B. Holden, Dr. H. S. Brown, Ruel Parker, Beni. Fish.

Wooddoede.—Thomas Middleton, A. E. Simmons, J. D. Powers

Williaton.—Roswell B. Fay, Elisha Miller, Rev. H. Elkins, D. B. Fay,

Booddock.—Thomas Middicton, A. E. Simmons, J. D. Powers
 William.—Roweil B. Fay, Elisha Miller. Rev. H. Elkins, D. B. Fay,
 Taylor, N. E. Miller, Isaac Baty, P. P. Wilkins.
 Pittsford.—T. J. Ketchum. E. A. Smith, C. J. Hendes, L. Hendee,
 S. P. Griswold, Solomon Hendee, G. F. Hendee,
 Castleton.—Dr. S. G. Perkins, Rev. H. P. Cutting.

next Sanday,

Iall, Philadel

S. P. Griswold. Solomon Headee G. F. Hendee.

Castleton.—Dr. S. G. Perkins, Rev. H. P. Cutting.

Danby.—Geo. F. Kelly, Mrn. Geo. F. Kelly, Edia Baker, J. C. Thompson, I. G. Thompson, J. C. Baker, A. S. Baker, P. T. Griffith, Mrs. Freelove Thompson, Mrs. S. A. Baker, Mrs. B. M. Baker, Mrs. J. C. Griffith. Miss Earliy E. Green.

Ira.—P. P. Clark, Wrn. Howard.

Bellows Fella.—S. M. Blake, L. Amadon.

St. Johnsbury.—H. H. Newman, Dr. N. Randall.

Pilmouth.—J. Joslyn, Jr. Miss A. W. Sprague.

Windsor.—T. B. Winne, G. H. Shedd. Felchville.—Honestus Stearns.

Springfield.—lefterson Fuller. Putney.—Mills Pardy, Elisha Hall.

Seanton.—Dr. Geo. M. Hall, E. B. Rounds, J. Adams. Sudbury.—J.

Horton, Mrs. S. A. Horton. Peper Mill Vill.—Mrs. H. F. Huntly.

Bethel.—Rev. S. A. Davis. Hinschurg.—R. T. Robinson. Stose.—

Z. Bennet. Lesez.—Seth Bakes. Pomfret.—Hoeea Doton. Weshazen.

Hisrvey Holmes. Proctorville.—Wm. Smith. Ludlow.—E. W. Adams.

Rockingham.—H. J. Wiley. Sandyate.—Reuben Thomas.

Vergennes.—Dr. Wm. S. Hopkins. Glens Falls. N. Y.—Rev. J. F.

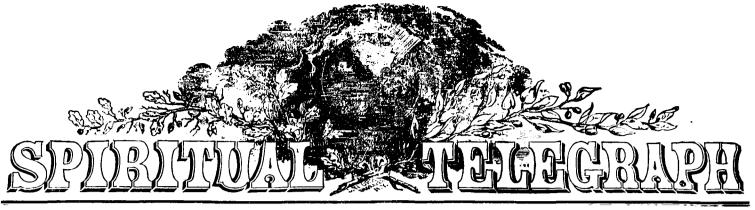
Walker. Thetford.—H. E. Brown. Sunderland.—R. A. Graves, and

Mrs. Jane Graves.

Walker, Theijor.

I WHOLESTLE PRICE CERRENT OF PRODUCE & MERCHANDISE

fetter it.	. Wholesale Prick CURI	LENT OF PRODUCE & MERCHANDISE
	• (Yard Selling Prices
	Asheo-Durr, 13 Wet. ad val. Pot, 1st sort 100 b	
limita-	Becawan Derr, 15 P ct. ad val American bellow, Wilh. 33 4	133 Plank, GP, un
And the		Flank and Hoards, NR. 2q. 30 00 a35 00 39 Boards, NR. box 17 00 ats 00
despot-		Boards, Alb. P. and per 16 4 29 Boards, city worked 29 6 98
d rocial	Coffee - Derr, 15 R et. ad val. Java, white, H lb	Plank, Alb. Pine
t there i	1-45-01910 13	Plank, Alb. Spruce wk'd. 22 a 23
and to	St. Domingo, cash 💮 🕶	Do. Col. 3 ft. 1st qu. B M.33 00 437 00
demon	Urdinary	10 V Do. Company, 2 ft
		39 Darnis, NR. box. 17 00 410 00 Darnis, Alb. P. and box 16 4 22 Darnis, Alb. P. and box 16 4 22 Barnis, Alb. P. and box 24 4 24 Barnis, Alb. Dare. 24 2 4 24 Plank, Alb. Dare. 25 2 4 24 Plank, Alb. Dare. 26 2 4 2 4 2 4 2 4 2 4 2 4 2 4 2 4 2 4
ppeal.	Frathers -Derr. 25 % et Lite tieue, % lb	44 Bo. WO. hhd
ounsel	Finx - Pers, 15 # ct. ad val.	¹ Do. RO. hhd
great	American, je fb 8 e	93; Molanses—Di re, 21 el et. al val. 1 val. New Orieans, 14 gal
pur	Sour 30 4 4	00 Porto Rico
, that s	State, common brand 4 20 4 4 State, streight brand — 4	25 Trinidad, Cuba 23 a 31 30 Card., etc., sweet 21 a 23
call.	Pista, extra brand 4 30 a 4 Western mixed, do 4 20 a 4	30 Nails—Davy, 24 Pr et. ad. val. 33 Cut, 4d. and 6d., 3t lb
Re- S	Hebigan fancy brands . 4 45 6 4	Wrought, American 7 a 736
Va. O	hio, round hoop, com 4 40 a 4	OHs—Durr, Palm, 4: Olive, 24; L'inseed, Sperm (foreign fisheries), and Whale or other Flab (for.), 15 H ct. ad val.
Mort 6	American, it is From r and Meal—in rr, 13 gc al Sour can be 2 3 50 a 4 Sour can be 2 3 50 a 5 State, common brand 3 50 a 4 State, common brand 4 30 a 4 Western miscl, do 4 20 a 4 Western miscl, do 4 20 a 4 Western miscl, do 4 30 a 4 Western miscl, do 50 a 6 Western miscl, do 60 a 4 Western miscl, do 60 a 4	33 Or other Fish (for), 15 % ct. ad val.
deat G	shada, superfine 4 30 a 4 3 shada, extra 4 40 a 5 3	Olive, in c., 28 gal 1 12 % 1 15 O Palm, 79 lb
Re I	madywine	Lineed English 60 a 70
rom R	madywine	Do. Refined Winter 67 a 70 Do. Refined Spring a-
will Ba	ltimore, Howard-street, 4 73 # 6 7	Berm, crude
and Do	rn Moal, Jersev 3 30 # 3 fb. Brandywiae 3 93 # 4 00 do. Punch	Do. Blephant, refined blohd. 78 a 80
or Gr	do. Funch Le & evaluation — Days 127 121 201 201 201 217 217 217 202 203 203 203 203 203 203 203 203 204 205	Potators.
ne. Do.	neat, w. G., 7 bush 1 27 a 1 21 do. C 1 20 a 1 31	Bis
and Do.	Ohio	Provisions - Durr, Cheese, 24; all
er Syc	work in shak 1 01 a 1 02 Northern	Beef, mess, count.pr. h bl.10 00 414 00 Do. do. city
to Do.	n, round yellow 76 a 77 do. white 73 a 74	Do. meas, cutra
n. De	Southern white 73 a 74 do. yellow 78 a 77	Provisions — Durr, Cheese, 34; all others, 15 Fet. ad val. Seef, mess, count.pr. Bull 00 el 14 00 De. do. city
Do.	Western do	Do. prime
S. Cata	Canada	Do. do. clear
Do. (Ohio 47 a 60 Jersey	Hame, pickled 9%4 10 Shoulders, pickled 6%a 7
Pean,	, bl. e. 7 2 bash—— a 3 37)	Do. do. mess, p. etc. 9 00 als 90 Do. forme, a. bill 17 00 als 90 Do. do. mess
	in bla. 19 100 1b 40 a 65	Do. State, fair to prime 18 a 24 Do. Ohlo 12 a 16
y, II-n d. Russ		
Do. o	utahot	Rice—Dury, 15 72 ct. ad val. Ordinary to fair, 71 cwt., —
o, Stalia	7 200 (0 7 20) (0 7 200 (0 7 20) (0 7 200 (0 7 20) (0 7 200 (0 7 20) (0 7 200 (0 7 20) (0 7 200 (0 7 20) (0 7 200 (0 7 20) (0 7 200 (0 7 20) (0 7 200 (0 7 20) (0 7 200 (0 7 20) (0 7 200 (0 7 20) (0 7 200 (0 7 20) (0 7 20) (0 7 20) (0 7 20) (0 7 20) (0 7 20) (0 7 20) (0 7 20) (0 7 20) (0 7 20) (0 7 20) (0 7 2	Sale Do to Day of sal
Amer Do. d	nican dewr103 00 a115 00 o. dressed160 00 a190 00	Turk's Island, & bush 4 19% 8t. Martin's 4 18%
Hide	Deyr, 4 P et. ad val.	Salt Divity Salt Salt
1 24H	na—Dryr, 4 Pict. ad ral. and B. Avres, 20a a. Pila	Boards Dury man
Опро	CO	Clover. B lb
Marac	Mia, etc	Flax, American rough
g Martin	dh es, esc	Sugars Detr, 24 P ct. St. Croix, P lb 5½ 7% New Orleans 4 2-15a 7% Cubs Muscovado 5½a 7%
Vera (1 dimen 20 a 22 Cruz 20 % 21 outh 12 % 13 %	Cube Muscovado
Coleu	tta Buff	Porto Hisco
Black	Cruz. 201/2 21 outh 121/2 123/ tta Buff 11 - 1 - P pros 2 20 2 1 60 y Baland 1 10 4 18 , dry 10 0 1 10	Porto Neco. 0 10 10 11 11 12 10 10
' Hone	ry-Durr, 24 P et al val. P gal 60 a 65	Biuaria' do. do. a
Har		Stuarts' ground ex. sup — 4 13
1867, k	Derreit Det al rel. Latera & Western, 4 a 7	Tallow-Drive, 8 % ct. ad val. American prime, % fb 1920-
`		These Own is But ad rel
Levis	ber (Sale)-Dere, 12 Wiet, ad val.	ifyson 25 d as
Oak, B	ber (3.46) - Dove 13 R ct. ad val. 11. Lt., \$ 15	Young Hyson, mixed 17 4 54 Hyson Skin 10 4 50
2	20 c 27 p 24 c 27	Tro sales 10 a 99 Nog and College 19 a 99 From thems 10 a 79
On the		1 mbest 22 4 61 Compre 25 4 96
	A lgha 21 4 23 %	· -
Do, da	maged 19% 23	Wood-Enry, 14 Wet all vol. A. Saxon Flacce, 7 lb 40 a 45 A. F. B. Merino
Do. pr.	do' 12 a 14	A. Ig said by Morrow 21 a 24 A. Ig said by Morrow 28 a 24 A. Ig said by Mondan 28 a 28 Ro. I Pulled Co. 20 a 38 No. I Pulled Co. 21 a 38
Rockla	7> vv. 53 \$ of od tol. ind, com	A. is sand in Martine 23 d 24 A. is sand in Martine 28 d 24 Sang Palled Co. 26 s 26 Extra Pulled Co. 22 d 26 Extra Pulled Co. 30 d 25
Lemb duct	of Porth American Colonies	Valparaiso Unwashed. 10 4 8. Am. Com. W 10 4 11. A. E. R. W 15 4
Timber	Der - Dett 13 Pet. ad val. Pro- of North American Colonies, razz. WP, 32 cub. ft. 14 z 21 , 32 cub. ft. 22 a 32 WO. 33 a 41 VP.Dy car 9 c.ft. 25 a 32 Spruce and Plac, go. 10 00 a12 00	II. Am. Unwathed W nom.
Do. oak Do. GI	i, % cub. ft 22 4 82 Wo 35 6 40	11. Am. Unwashed W. 10.
Lastern	o.YP.by car. The c.ft. 26 a 52 a Spruce and Pine, go10 00 a12 00	Africa Muddel
T Dy C'	En	क्रमाहरूक ज क्रक्टका,,,,,,,,,, 20 क



"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 390 BROADWAY .- TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII.—NO. 6.

NEW YORK, SATURDAY, JUNE 5, 1858.

WHOLE NO. 318.

THE SPIRITUAL TELEGRAPH.

PRIOE:
One Fear, attrictly in advance, [if reglatered at the risk of publisher] #2 00
Hax Months, 50
50 ix Months, hree Months, o City Subscribers, if delivered,

To City Subscribers, if delivered, 9 50 c.u.n raice—10 subscribers, \$15.

The business of the Tribural is so systematized that the mailing clerk is expected.

whatever. Advertisements inserted at 12½ cents per line.

CONTENTS OF THE NUMBER

CONTENTO	Ur	I HIS NOMBER.
The Cock Lane Chest		Mrs. Coles in Brooklyn
Lyceum and Conference Report	63	Thoughts on Style
Strictures on Z. H.H.'s Theory	54	Jesus Christ-Is he the Messiah pre-
Clayton's Appeal to his Unbelieving		dicted by the Prophets?
Friends	64	The Cause in St. Louis
Manifestations by Means of a Key	55	Drs. Hamilton and Calkins' Medical In-
Gossippers are Murderers	66	stituto
Sphere and Limits of Authority	56	News of the Week
Literary Notice-Higgins' Anacalyp-		The Budhist Faith
ala	57	Cal fornia in 1848 and 1858
Death of Dr. Gregory	67	Whooping Cough
Bone to its bone again	87	

SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

THE COCK LANE GHOST.

Few persons familiar with current literature, have not met with allusions to the celebrated "Cock Lane Ghost," as it is called, and which produced so much excitement in London about one hundred years ago. Fewer have met with a statement of the particulars of that extraordinary affair, or have any acquaintance with the grounds (or rather lack of grounds) on which tradition has consigned it to the category of impostures. On recently perusing a history of the occurrences, we were forcibly struck not only with the exact resemblance of their main phenomena with many in our day, which have triumphantly vindicated their claims to a spiritual origin, but also with the resemblance of the unfair proceeding of skeptics to cover up their significance, with those which have often been instituted to put down the spiritual manifestations of our own times. As the facts of this history are now accessible to but few persons who have heard enough of them to desire to know more, and as the parallelism of these facts, and their persecutions to more modern phenomena and their treatment by skeptics, is such as to entitle them to a place side by side with the latter in the general annals of phenomena which claim to be spiritual, we have concluded to transfer the following statement to the columns of the TRIEGRAPH.

The antecedents of the case, the description of the apparition seen by the girl who afterward became a medium for the rappings, as well as by other persons; the fact itself that those rappings followed that girl as if she were their medium, the strange "fits and starts" of the girl at times when it was alleged the Spirit came and went, and the tout ensemble of the whole affair, are such as, it would seem, could lead but little doubt in the mind of the experienced Spiritualist of modern times, as to what was the real source of the phenomena; and that this source was not in any secret means which the girl held in her own power to produce the sounds, seems almost certainly evident in her entire inability to produce them at a time when she had the strongest possible desire to do so, in order to save herself, her father, and her mother from imprisonment, and in her actual attempt and failure, to imitate them artificially,

The intelligence manifested by these knockings, presents an interesting parallel to the phenomena more modernly manifested through the Fox girls, and which have erroneously been regarded as the first rappings of the kind through which intelligence was manifested.

As to the alleged proof that was evolved that this affair was an imposture, it will be seen by the Spiritualistic reader, that it was no proof at all, and that the absence of the sounds when the glil was surrounded by skeptics who had formed an unalterable projudgment of

have been exceedingly repellent to the subtile agencies by which it is now claimed that Spirits manifest themselves, is no more than what might naturally have been expected. But while the absence of the sounds on that occasion was made about the only otensible ground of their disbelief, they atterly failed to explain how those sounds were their distinct, they itterly inter to explain any taken produced on other occasions, and were compelled to resort to a merchypothesis "that the child had some art of making or counterfeiting par

hypothesis "that the child had some art of making or counterfeiting particular noises, and that there was no agency of any ligher cause." The circumstances which introduce the story are briefly as follows: In the year 1766, a Mr. Kempe, of the county of Norfolk, married a respectable woman, who died at the end of eleven months. After the death of his wife, Mr. Kempe formed an improper intimacy with his wife's sister, who followed him to London, where they both took lodgings at the house of one Mr. Parson; in Cock Lane. They mutually made wills in favor of each other; and after living together till the early part of the year 1760, the young woman took the small-pox, and died suddenly, when her physicians supposed she would recover. The story then proceeds thus:

From this event two years clapsed, when a report was propagated, that a great knocking and scratching had been heard in the night, at the house of Parsons, to the great terror of all the family; all methods employed to discover the cause of it being ineffectual. This noise was always heard under the bed in which lay two children, the eldest of whom had slept with Mrs. Kempe, as already mentioned, during her residence in this house. To find out whence it proceeded, Mr. Parsons ordered the wainscot to be taken down, but the knocking and scratching, instead of ceasing, became more violent than ever. The children were then removed into the two pair of stairs room, whither they were followed by the same noise, which sometimes continued during the whole night.

From these circumstances it was apprehended that the house was haunted; and the elder child declared, that she had, some time before, seen the apparition of a woman, surrounded, as it were, by a blazing light. But the girl was not the only person who was favored with a sight of this luminous lady. A publican in the neighborhood, bringing a pot of beer into the house, about eleven o'clock at night, was so terrified that he let the beer fall, upon seeing on the stairs, as he was looking up, the bright, shining figure of a woman, which cast such a light that he could see the dial in the charity school, through a window in that building. The figure passed by him, and beckoned him to follow, but he was too much terrified to obey its directions, ran home as fast as possible, and was taken very ill. About an hour after this, Mr. Parsons himself, having occasion to go into another room, saw the same apparition.

As the knocking and scratching only followed the children, the girl who had seen the supposed apparition was interrogated what she thought it was like. She declared it was Mrs. Kempe, who, about two years before, had lodged in the house. On this information, the circumstances attending Mrs. Kempe's death were recollected, and were pronounced by those who heard them, to be of a dark and disagrecable nature. Suspicions were whispered about tending to inculpate Mr. Kempe; fresh circumstances were brought to light, and it was hinted that the deceased had not died a natural death.

These reports were succeeded by the publication of a narrative relative to Mr. Kempe's connection with the deceasedthe case, and whose volitions and positive magnetic atmospheres must evidently drawn up with a view to strengthening the suspicious poisoning? A. No.

already existing against him, and which induced a belief that she had been poisoned.

The knocking and scratching now began to be more violent; they seemed to proceed from underneath the bedstead of the child, who was sometimes thrown into violent fits and agitations. In a word, Parsons gave out that the Spirit of Mrs. Kempe had taken possession of the girl. The noises increased in violence, and several gentlemen were requested to sit up all night in the child's room. On the 13th of January, between cleven and twelve o'clock at night, a respectable clergyman was sent for, who, addressing himself to the supposed Spirit, desired that if any injury had been done to the person who had lived in that house, he might be answered in the affirmative by one single knock; if the contrary, by two knocks. This was immediately answered by one knock. He then asked several questions, which were all very rationally answered, and from which the following particulars were learned: "That the Spirit was a woman, her name Frances I .- a; that she had lived in fornication with Mr. Kempe, whose first wife was her sister, and that he had poisoned her, by putting arsenic in purl, and administering it to her when ill of the small-pox."

Many people suspecting that some deception was practised, it was resolved to remove the girl to another house, in order that if there was any imposition, it might be detected. This was accordingly done, and the child was suddenly taken away to a strange house, and not to that to which it had been said she was to be removed. The clergyman who had already visited her, not choosing to pronounce too hastily on what appeared to him extraordinary, collected some friends, among whom were two or three divines, and about twenty other persons. Two negroes were likewise admitted of the party, who, on the evening of Wednesday, the 20th of January, assembled at a house at the corner of Hosier Lane, whither the girl had been carried. They arrived about ten, and having first thoroughly examined the bed-clothes, etc., and being satisfied that there was no visible appearance of deceit, the child was put into the bed, which was found to shake extremely by the gentleman who had placed himself at the foot of it. They then proceeded to ask a variety of questions, which the supposed Spirit answered by giving one knock for the affirmative, and two for the negative, and expressing displeasure by scratching. The following were the particulars of this extraordinary conversation:

- Q. Were you brought to an untimely end by poison? A.
- Q. In what was the poison administered, beer, or purl? A. Purl.
- Q. How long before your death? A. Three hours.
- Q. Is the person called Carrots able to give any information about the poison? A. Yes.
 - Q. Are you Kempe's wife's sister? A. Yes.
 - Q. Were you married to Kempe? A. No.
- Q. Was any other person besides Kempe concerned in the

- Q Can you appear visibly to any one? A. Yes,
- Will reado so? A Yes.
- Car, you go out of this house? A. Yes
- Con you follow the child everywhere to A. Yes.
- Are you pleased at being arked questions? A Yes. Q. D. 5 it case your mind? A. Yes.
- round to room, was heard
- you were paisoned? If One hour,
- consect has i not told her so, being at that time speechless.
- Q How long did Carrots live with you? A. Three or four Carrots attested the truth of this)
- Q it re- accused should be taken up, will be confess? A. 10
- Q Will you be at case in your mind if the man be hanged?
- Q. H. a long will it be before he is executed? A. Three discovery of the imposition, if any were employed.
- Q. How many clergy men are there in the room ! A. Three. How __ negroes ! .1. Two.
- Q C2, you distinguish the person of any one in the room?
- A Y One . the clergymen, holding up a watch, asked whether it was white, rellow, blue, or black. The watch was in a black shaper to case.
- Q. At what is a will you depart in the morning? A. At, four oldersk.
- As in logly, at the appointed hour, the noise is said to have record late the Wheatsheaf, a publichouse at the distance of a few book, where it was heard in the bed-chamber of the heard, iscilled and landlady, to the great affright and terror of them

During the above interrogation, one of the gentlemen placed himself by the ball-like, leaning on the bed, when one of the in that posture, on which the former very justly replied, "Sir, I came Nither with a design to ascertain the truth of this aflittle alternations of this kind took place, which ended in the departure of the persons who were dissatisfied. The gentleman who had leaned upon the bed, requested permission of Mr. Parsons to remove the girl to his own house, promising she should have a room to herself, a maid to attend her, and whomof this apparently intricate affair. His offer was rejected by Mr. Parsons. Nothing more occurred till the following morning, when the knocking began again about seven o'clock.

Though many were, by this time, inclined to believe that what they had witnessed was the effect of supernatural agency, yet the rational part of the company could not be brought to believe but that there was some fraud in the affair. It was therefore determined to remove the child a second time, and accordingly, instead of being carried home, she was conveyed to a house in Crown and Cushion Court, at the upper end of Cow Lane, near Smithfield, where two clergymen, several gentlemen, and some ladies assembled on Thursday evening.

About eleven o'clock the knocking began; when a gentleman in the room began speaking angrily to the girl, and hine ing that he suspected it was some "trick of her's, the child was uneasy and cried; on which the knocking was heard louder, and much faster than before; but no answer could be obtained to any question while that gentleman stayed in the room.

After he was gone the noise ceased, and nothing was hear till a little after twelve, when the child was soized with a trembling and shivering, in which manner she always appeared to be affected on the departure, as well as at the approach, of the Spirit. On this one of the company asked when it would return again, and at what time. Answer was made in the usual manner by knocks, that it would be there again before seven in the morning. A noise like the fluttering of wings was then heard, after which all was quiet, till between ax and seven on Friday morning, when the knocking began again.

A little before seven two elergymen came, when the fluttering noise was repeated; which was considered as a sign that the she came, and was a person well known by us to have been and that there is no agency of any higher cause.

Here Chrost, who had been servant to Mrs. Kempe, and soled according if it was their relation; all excepting the two came by his direction, and said as follows: was a middled to be one of the company, asserted that the de- last were answered no; but to the last the reply was by one

considerable surprise in the company.
On the night of Friday, the 22d of January, the girl was again removed, and conveyed to the house of the matron of St. Bartholomew's Hospital. Her being there was kept secret, to percent a multitude from collecting round ft, which would have greatly abstracted the so thed besended to be adopted for the

About twenty persons sat up in the room, but it was not till near six in the morning that the first alarm was given, which coming spontaneously, as well as suddenly, a good deal struck the imagination of those present. The scratching was compared to that of a cat on a cane chair. The child now appeared to be in a sound sleep, and nothing farther could be obtained. It had been observed by a person in conversation, who expressed his opinion with great warmth, that the whole affair was an imposture; this caused some altercation in the the Spirit. When the dispute on this subject commenced, the Spirit took its leave, and no more knocking or scratching was

About seven o'clock the girl seemed to awake in a violent fit of crying and tears. On being asked the occasion, and assured that no harm should happen to her, she declared that her tears were the effect of her imagining what would become company, in the other side of the room, desired him not to sit of her father, who must be ruined and undone if the matter should be supposed to be an imposture. She was told that the company had taken her to be in a sound sleep, when the dispute fair, and I think I have a right to place myself in any part of happened; to which she replied, "Ay, but not so sound but the room which I look upon as most suspicious." Some other that I could hear all you said. This, one would have supposed would have been sufficient to open the eyes of all those who were not willfully blind, but such was not the case.

On Sunday night the girl lay at a house opposite the school house in Cock Lane, at which place a person of distinction, two clergymen, and several other persons were present. Be source her father pleased to be with her; adding, he had tween ten and eleven the knocking began; the principal quesauthority to say that, if anything material happened, a person tions and answers were the same as those already mentioned. of distinction would interest himself in obtaining a discovery Among some new ones of little consequence was the following: Will you attend the girl to any place whither she may be appointed by authority ?" Q. "Yes." At eleven o'clock eleven distinct knocks were heard, and at twelve o'clock, twelve. The Spirit being then asked if it was going away, and when it would return? seven knocks were given. Accordingly, when S. Sepulchre's clock struck seven, on Monday morning, the invisible agent knocked the same number of times. Some few questions were asked at the meeting, much to the same purport as those already inserted, and answered in the same manner. Every person was put out of the room who could be supposed to have the least connection with the girl; her hands were laid over the bed-clothes, the bed carefully looked under, etc., but no discovery was made.

The public had now been for some time aroused at least, if not edified, by the extraordinary pranks of this Spirit, and were by no means unanimous respecting the degree of credit which ought to be given to its intimations, when the following advertisement appeared in the newspapers :

TO THE PUBLIC.

"We whose names are hereunto written, thought it proper, upon the approbation of the Lord Mayor, received on Saturday last in the afternoon, to see Mr. Parsons yesterday, and to ask him in respect of the time when this child shall be brought to Clerkenwell. He replied in these words, 'That he consented to the examination proposed, provided that some persons connected with the girl might be permitted to be there, to divert her in the day-time.' This was refused, being contrary to the plan. He then mentioned a woman, whom he affirmed to be unconnected, and not to have been there. On being sent for

Spirit was pleased. Several questions were then put, particul constantly with her, and very intimate with the familiar as she larly one by a female, an acquaintance of the deceased, who is called. Upon this, Mr. Parsons recommended an unexcepcome out of mere curiosity, and had been to see Mrs. Kempe tional person, the daughter of a relation, who was a gentleman some time before she died. The question was, how many days of fortune. After an inquiry late her character, he informed before the death of the latter this gentleman had been to see us that this unexceptional person had disabilized her futher and her. The answer given was three knocks, signifying three out at service. On this we answered, 'Mr. Parsons, if Here mysterious noise, compared to the fluttering of wings days, which was exactly right. Another question was whether you can procure any persons of strict character and pears use of the semplary these grant had test a relation she repetation, who are housekeepers, such will be with pleasure Q 11 a long before your death dal you tell Carrots that had been buried in the vault where Mrs. Kempe lay. The re- admitted. Upon this he requested a little time. Instead of ply was made by one knock, in the affirmative. They then becoming, as he promised, and we expected, one William Lloyd

"' Mr. Parsons chooses first to consult with his friends be. knock, which was right. These two circumstances produced force he gives a positive answer concerning the removal of his daughter to the Rev. Mr. Aldrich's."

"Within three hours after this the following message was sent by Mr. Parsons, through the same hand,

"If the Lord Mayor will give his approbation, the child shall be removed to the Rev. Mr. Aldrich's,

The plan above mentioned was thus set forth : The girl was to be brought to the house of the said clergyman (the Rev. Mr. Aldrich), without any person whatever that had, or was supposed to have, the least connection. The father was to be there; not suffered to be in the room, but in a parlor, where there could be no sort of communication, attended with a proper person. A bed without any furniture was to be set in the middle of a large room, and the chairs to be placed round it. The persons to be present were some of the clergy,. · physician, surgeon, anotherary, and a justice of the peace. The child was to be undressed, examined, and put to bed by a company, some believing, and some disbelieving the reality of lady of character and fortune. Gentlemen of established character, both of clergy and laity (among whom was a noble lord, who desired to attend), were to have been present at the examination. We have done, and still are ready to do, everything in our power to detect an imposture, if any, of the most unhappy tendency, both to the public and individuals.

"Str. Aldmen, Rector of St. John's, Clerkenwell, "James Penn, Lecturer of St. Ann's, Aldersgate,"

In pursuance of the above plan, many gentlemen, eminent for their rank and their character, by the invitation of the Rev. Mr. Aldrich, of Clerkenwell, assembled at his house, on the 31st of January, and the next day appeared the following account of what passed on the occasion?

"About ten at night the gentlemen met in the chamber in which the girl, supposed to be disturbed by a Spirit, had with proper caution, been put to bed by several ladies. They sat rather more than an hour, and hearing nothing, went down stairs, where they interrogated the father of the girl, who denied, in the strongest terms, any knowledge or belief of fraud.

"As the supposed Spirit had before publicly promised, by an affirmative knock, that it would attend one of the gentlemen into the vault, under the church of St. John, Clerkenwell, where the body is deposited, and give a token of its presence there by a knock upon the coffin; it was therefore determined to make this trial of the existence or veracity of the supposed

While they were inquiring and deliberating, they were summoned into the girl's chamber by some ladies, who were near her bed, and had heard knocks and scratches. When the centlemen entered, the girl declared that she felt the Spirit like a mouse upon her back; and was required to hold her hands out of bed. From that time, though the Spirit was very solemuly required to manifest its existence by appearance, by impression on the hand or body of any present, by scratches, knocks, or any agency, no evidence of any preternatural power was exhibited.

"The Spirit was then seriously advertised that the person to whom the promise was made of striking the coffin, was then about to visit the vault, and that the performance of the promise was then claimed. The company, at once, went into the Church, and the gentleman to whom the promise was made, went with two more into the vault. The Spirit was soleninly required to perform its promise, but nothing more than silence onsued. The person supposed to be accused by the ghost then went down with soveral others, but no effect was perceived. On their return they examined the girl, but could draw no confession from her. Between two and three she desired, and was permitted, to go home to her father.

It is therefore the opinion of the whole assembly that the child has some art of making or counterfeiting particular noises,

To clude the force of this conclusion, it was given out, that the coffin in which the body of the supposed ghost had been deposited, or at least the body itself, had been displaced, or removed out of the vault. Mr. Kempe, therefore, thought proper to take with him to the vault, the undertaker who buried Miss Fanny, and such other unprejudiced persons as, on inspection, might be able to prove the fallacy of such a suggestion.

Accordingly, in the afternoon of the 25th of February, Mr Kempe, with a clergyman, the undertaker, clerk, and sexton of the parish, and two or three gentlemen, went into the vault, when the undertaker presently knew the coffin, which was taken from under the others, and easily seen to be the same, as there was no plate or inscription. As a farther satisfaction to Mr. Kempe, the coffin was opened in his presence, and the body found in it.

Other persons, in the meantime, were taking different steps to find out where the fraud, if any, lay. The girl was removed from one place to another, and was said to be constantly attended with the usual noises, though bound and muffled hand and foot, and that without any motion in her lips, and when she appeared to be asleep; may, they were often said to be heard in rooms at a considerable distance from that where she

She was at last removed to the house of a gentleman, where her bed was tied up in the manner of a hammock, about a yard and a half from the ground, and her hands and feet extended as wide as they could be without injury, and fastened with fillets for two nights successively, during which no noises were

The next day being pressed to confess, and being told that if the kneeking and scratching were not heard any more, she, with her father and mother, would be sent to Newgate; and half an hour being given her to consider, she desired she might be put to bed, to try if the noises would come. She lay in bed this night much longer than usual, but there were no noises. This was on a Saturday.

Being told on Sunday, that the ensuing night only would be allowed for a trial, she concealed a board about four inches broad, and six long, under her stays; this board had been used to set the kettle upon. Having got into bed, she told the gentlemen she would bring Fanny at six the next morning.

The master of the house and one of his friends, being, how over, informed by the maids, that the girl had taken a heard to bed with her, impatiently waited for the appointed hour, when she began to knock and scratch upon the board; remarking, at the same time, what they themselves were convinced of, that "these noises were not like those which used to be made." She was then told that she had taken a board to bed, and on her denying it, was searched and caught in the lie.

The two gentlemen who, with the maids, were the only persons present at this scene, sent to a third gentleman, to acquaint him that the whole affair was detected, and to desire his immediate attendance. He complied with their request, and brought another along with him. They all concurred in the opinion that the child had been frightened into this attempt by the threats which had been made the two preceding nights. The master of the house, and his friend, both declared, "that the noises the girl had made that morning, had not the least likeness to the former."

At length, Mr. Kempe thought proper to vindicate his charactor in a legal manner. On the 10th of July, Mr. and Mrs. Parsons, one Mary Fraser, who, it appeared, acted as interpreter between the ghost and those who examined her, the Rev. Mr. Moore, curate of St. Sepulchre's, and Mr. James, a tradesman, were tried at Guildhall, before Lord Mansfield and a special fury, and were convicted of a conspiracy against the life and character of Mr. Kempe. The trial lasted twelve hours, but judgment was respited, as Lord Mansfield wished to take the opinion of the other judges on this extraordinary case.

The court choosing that Mr. Kempe, who had been so much injured on this occasion, should receive some reparation by the punishment of the offenders, deferred passing sentence for seven or eight months, in hopes the parties might, in the mean time, make up the affair. Accordingly, the Rev. Mr. Moore and Mr. James were discharged on paying the presecutor £300 and his costs, which amounted to nearly as much more. Brown, who published the narrative alluded to in the early part of this history, and Say, the printer of the newspaper in which it was made public had previously made their peace with the prose-

As to the grand culprit, Parsons, he was ordered to be set cation of the mether that is required; she, under God. in the pillory three times in one month, once at the end of Clock to do in the matter of offspring. Idlotey, she is convin Lane, and after that to be imprisoned two years; Elizabeth his wife, one year, and Mary Fraser, six months in Bridewell, and to be there kept to hard labor -- a punishment which appears much too leident, when we consider the atroclous and malignant motives which instignted the framers of this artful and villanous contrivance,

Parsons appearing to be out of his mind at the time he was first to stand in the pillory, the execution of that part of his sentence was deferred till another day; when, as well as on the other days of his public exhibition, the populace, instead of using him ill, took so much compassion on him, that a handsome collection was made for his use. The term of his confinement In the King's Beach Prison having expired on the 13th of Februnry, 1765, he was consequently discharged.

Such was the termination of an affair, which not only found partisans among the weak and credulous, but even staggered many men of extensive talents and sound understandings. The Rev. Mr. Moore, whose faith was stronger than his reason, and who had warmly interested himself in behalf of the reality of the Spirit, was so overwholmed with grief and chagrin, that he did not long survive the detection of the imposture. - New Wonderful Magazine (London), vol. 2, p. 560 et seq.

SPIRITUAL LACKEN AND CONFERENCE.

SEVENTH SESSION OF THE CONFERENCE

Dr. GRAY read an ensay from the Maynumber of the New Englander, s quarterly published by Wm. L. Kingsley, New Haven, Conn., and "deigned to be an expenent of the opinions of New England men on all the great moral questions of the day." The every read is its opening God article, and is entitled, "Spiritualism tested by Solonce."

Mr. PARTICIOE said : The essay read by Dr. Gray suggested a question to his mind, which it might be profitable for the Conference to consider, if no other was proposed: "Is human reason or human senses the most reliable? Or, in other words, Which is the most trustworthy, the deductions of releace, or the evidence of the senses?

Dr. Gnay said: There were several questions proposed at the close of the last session, some of the proposers of which were present, and might be ready to state their views with respect to some one of them.

The one presented by Mrs. Farnham -- What is the best means of inducing in humonity the conditions of susceptibility to higher truth, or the capacity of spiritual development? was selected, and

Mrs. FARNHAM proceeded to say : That she had been induced to present the question, first, because she had been led to think that there was too great a tendency on the part of these conferences to be speculative rather than practical, which she could not but deplore, in a world like ours, with so much of work in it to do; and secondly because she considered it as underlying all genuine progress and permanent improvement. Hitherto the best and freest power of the noblest minds has been directed to the palliation of existing evils and errors. It has been confined mainly to effects. The phrenologist, to be sure, has endeavored to point the world in the direction of causes; but a selentille Spiritualism must concede that the cause or causes of existing evils and inharmonies, must not merely be pointed at, but found, before effectual appeal can be made in her own behalf. Me any practical corrective can be applied.

Dr. Gray asked Mrs. F. to state her thoughts as to the cause.

Mrs. F. replied : Parental conditions as they exist in the world are the primary cause. We need to know how better children may be born, and to this end the mother half of our species must be educated into a comprehension of the responsibility which rests upon it, and into a knowledge of how to discharge the trust. Humanity can nover be spherical until its hemispheres are equal.

Mr. Pool said : If we should succeed in making little angels of our children, society, as at present constituted, would give us a neighbor whose children might be little imps, whose example would be sure to contaminate their angelle nature. So, he would begin with physical conditions as a cause; that is to say, he would have better wages, divinent of principles and most sacred of duties—the m more equality, better houses, and then we shall not only have better bables, but shall be able to keep them better.

Mrs. Bundkes, from Wirconsin, said : We must first make angels of ourselves. When woman is pure and good, and marriage is of affluity and morality, then we can have angelle children, and not till then. But at present, nothing is more common than for fathers to condema their offspring, and, in case of a daughter, to turn her out of doors, for the practice of vices which the father himself has implanted in her constitution. If the pure woman takes the libertine to her bosom, impurity is the inevitable result. Society is reaping the natural conequences of its own absurd conventionalisms. If public immorality changes to be attired in orinoline, it wonds it to the folon's prison to hord with unmasked vice and misery; but if it only appear in pantaloons of "the right stripe" it is welcomed at the merchant's private

ful collation of facts, to be in most cases from the me could be so improved in her condition, and enlighten edge, to the extent of drying up this fountain of idioto it entails, it would be worth to seelety for more than ! But there is a broader view than this. It is to be comof true power live and die, and their children are nevour great state-men, only one-John Adams had American father need not blush to own. With the regreatness was lost to their children. But themselves : mothers -- they were born of mothers who could prod as budles; and this indicates the true direction where and where reformation is to begin. Our vaunted syst and mental culture often come to nought through shee the germs it tries to develop. To be thorough, it mus and cover not only the post-natal, but the anti-natal g

Mrs. Davis said : It had been with her a standing w is as good at he is, seeing of how much of error wom: The propagation of the species has gone on for ages recognition of the value of true ante-natal conditions, a that we are no worse than we are. There are, however litical reforms also bearing with great force upon t for example, better wages for woman to keep her out ringe relations which do so curse the family and the it! that most sacred of all human relations, descorathe poor, as it is so often done for position, by the ric should be in freedom, and what she acquires by he should be secured to her by law. Law has been for n in the power of man-law no protection; like the sout master is a decent man, well I but if not, there is a woman, with these two millstones of ignorance and a neck, is cast into the greateen of maternity, and is occ to come bravely out of it, "bearing precious pearls," tell, she very often does; though why, it would be be it be, that though overlooked by man, she is very not

Mr. Pantumon sald: The question was of great im form was needed; but where to begin, and how to unsolved problem in his mind. Doubtless a better re is needed, and more industry on the part of those who but cat up the carnings of others, would also be gr the alter of human progress. The worker needs me and the idler needs to work, that he may get the abili there considerations important though they be, do not of the difficulty in question. Grant that we should selves first, and then be able to understand another teeted from disappointment in our future relations to how? He had been auxiously looking to authropolog. for the key to buman life and happiness, but he thoug not yet sufficiently verified to be accepted as guides, sufficiently developed to afford us any great protection How to know one's self, and how to know another, is a Not to know one's self, and not to know another, which difficulty, is to be perpetually liable to mistake, which all, like every other, is not finally irreparable, and in may yet be seen to have been no great blunder, after :

Mrs. Farmus said : she had raised the question for finding a starting point. Maternity is the crown of w motherhood in her is the strong point in her nature to lized all the proud work of the world to blinself. Won her own rox has said, " sits and darns, and nurses at earlier ages, when it was the highest mark of human a wholesale murderer, weman was prized for the num the could produce for the noble purpose of human bute not quality, was the need then, and the greater the nun her honor. But now, that that work is mainly done basis laid for a higher civilization, quality divides wi true interests of the race. Woman should combine w form little associations on the great principle, not o social position, but of MATKENITY. The lady in the par nize that her was herwoman in the kitchen is also an en race of immortals. The work looks difficult, but in res it is half accomplished by virtue of her own intuitions a billity of maternal love itself, the moment she is bros true dignity in the scale of being. Hitherto all intellebeen expended upon man. One set is carefully educated and another to execute them, etc., etc. Think what land of Bibles and churches and musculine machinery punish crime! Why not spe d a little time and though which bears so much perverted human fruit? Is it not we make the tree good the fruit will be good also?

The question by request will be continued.

Adjourned.

To HARDEN TALLOW .- W H. P. sends us a timely and ve

tons of "the right stripe" it is welcomed at the merchant's private to mansion, and introduced to his daughters with a prudential cyc is satrimony; that is to say, to dollars, or to position.

Mrs. Farsham said: The world needs a direct remedy. Purity is good, labor justly remunerated is well, but she felt the need of specific above justly remunerated is well, but she felt the need of specific above justly remunerated is well, but she felt the need of specific above justly remunerated is well, but she felt the need of specific above justly remunerated is well, but she felt the need of specific above justly remunerated is well, but she felt the need of specific above justly remunerated is well, but she felt the need of specific above justly remunerated is well, but she felt the need of specific above justly remunerated is well, but she felt the need of specific above justly remunerated is well, but she felt the need of specific above justly remunerated is well, but she felt the need of specific above justly remunerated is well, but she felt the need of specific above justly remunerated is well.

PHILOSOPHICAL AND MORAL DEPARTMENT.

STRICTURES ON Z. H H.'S THEORY.

singular objection to Spiritualism, or rather an hypothesis referring its phenomena whether of ancient or modern times, to the witnesses as a sum, has appeared from time to time in the Semircal Triberary, over the signature of "Z пн

This hypothesis admits the phenomena, and accounts for them as follows. Man is a complex of the uses of his ancestry, and his memory is the organism of their uses in him; that is to say, the means by which they are represented or manifested to him. That the state of active affection with one of these flows into the memory or organism of his use or uses, and actually projects the embodied form of that use, in time and space, as it originally appeared. As thus: The memory of my lather is the organism of his uses in me, and as I come into the affection of one or more of these uses of him, that affection, flowing into the organism of himself in me, becomes to my senses an objective representation of himself, either wholly will annear and do that very act, and so on.

This hypothesis admits that man is a Spirit, and affirms the perpetuity of his conscious individuality, by reason of his being the form of a specific and perpetual use, denying only that such manifestations as, in both ancient and modern times are ascribed to what is popularly called spiritual causes, are really so, in that sense of the term, and affirming their selfcaused projection from that of the things manifested; which things or uses of the ancestry are latent as to the external conaciousness, in the observer. For a full statement of this hyp thesis, together with the grounds upon which it rests, see SPIRITUAL TELEGRAPH of September 5, 1857, and succeding naz:lers

I am unable to accept this hypothesis as an explanation of the origin of spiritual phenomena, for several reasons:

1. The hypothesis is not self-consistent, as it appears to me. It admits, for example, that my father is a spiritual entity, or form of use, and that he did once manifest that use, which is him self, to me; but denies that he can do so any longer-when, for example, he only, or those who are on a plane with him, which as the man thing, can be of efficient use to me in a certain wey, which will be explained below; which is virtually mying, that use, which is man, and by which alone man is, can not be perpetually useful-can not always manifest itself in love to the neighbor, though use be the animus of that love.

To illustrate: A man after the most careful application of his best powers to the subject, is forced to the conclusion that death destroys all human consciousness. Now, it is use or love to the neighbor to endeavor so to set the facts of nature, and unhappy conclusion, that, if possible, he may see good cause to No believer in the immortality which this hypothesis admin, for a moment questions the utility of early a work. But it fulls and during the first forty years of the present last ten years the decrease of faith in a conscious existence bestood forth in this nineteenth century, making constant pro-organized in him. grees against all the uses of man on this side the grave-a ediciency.

say, my father was once a form of use to me through the manifestation of himself to me, but is so no longer. This appothesis, applied to the distributing reservoir of the Croton water have left the present life. (which is as well the form of a use to me, as my father is, or was will be difficult of credence. By means of it, that fluid to the subversion of its own uses, except at the expense of its as one shall trend thereon, so do the fogics of our day oppose

flows into and becomes the organic forms of its uses in all who identity. When animal uses are incorporated with the human in on their respective planes of use, their uses being once organfinally crase to be a use, is to pronounce upon him the sentence of scientific annihilation

3. As seen, my father having become the organism of his use in me. I. forever after, am able by the volition of the involuntary or ganglionic side of my spiritual powers, to flow into the soul it has inspired. that organism, and by means of it to reproduce the forms of all his uses; that is to say, whenever I come into the affection of a use of my father, corresponding to his hand doing that use, I do objectively create his hand actually performing it; and so space, recreated from myself, by the occult powers of my involthe organisms of his uses in me. If this be so, then, so far as I or in part, to me. If, for instance, I am in the affection of can see, is my father annihilated, and God with him, by ceasing the use of his hand performing a remembered act, the hand to be any longer useful to whatsoever they did once flow into I have become the Creator. When Lrequire my father, I can produce him from myself, and when I come into affection with the divine in me, on the same principle I become omnipotent. The universe and its creator being within myself, who am the continent of the organisms of their uses, I can reproduce them from myself; and hence, whatever there might have been once, there is now nothing substantial in the universe but my self! And yet, when I come to apply this hypothesis, I find. despite my omnipotence, that although the Croton water is present in me, and I often come into affection with it, I have never yet been able to produce the distributing reservoir, which is its continent in a gross sense, anywhere save on Manhattan Island where, for the present, it makes its only physical manifestation.

4. The hypothesis has no facts. Principles are in perpetual potence; if therefore, the doctrine be sound, one man can reproduce the objective presence of another, whilst that other is in the body, as well as after he has left it. Now, to be approved as sound, it must be able to show the objective fac simile of the hand of a person performing real acts in time and space, the original of the representation at the same time belonging to a man in the body. For example : Hands repre senting those once belonging to persons who have departed this life, are known to move ponderable bodies. The fact required is, the presence of such a hand, doing the same thing, its original proprietor not having departed this life. It is not the apparition merely of a living person, which will meet the case, but an appearance that can do something which will leave the visible marks of its presence behind it, as hands representing those of departed persons are known to do. Obviously, if the the deductions flowing from them, before the recipient of this hypothesis will cover the facts of the higher life, it will also those of the lower, and hence it must be true, that so soon as the child has received his parents by influx, and has become the spiritual organism of their uses, he need not wait until they have left the body, to air his creative power; he may be in the century had failed with increased rapidity. Up to within the comfait, and they comfortably scated at dinner five miles dislast :en years the decrease of faith in a conscious existence be-tant, and be able to produce them, if the doctrine will hold, and youd the grave, had been in the ratio of the increase in the cause them to aid him in ejecting the pigs therefrom, by simply knowledge of the facts of science. This plain matter of fact flowing into the affection of their use in that direction, already

5. It is against fact. Nature, so far as our observation exgreat and growing need; and by this hypothesis there is no one tends, develops all her forms from germs; whereas by this to perform the mea which it demands. It presents immor hypothesis, a man not only can create his own father, but can tallity on the basis of perpetual use, and denies the power of do it independently of natural method. For example, A., B., casing in a direction where, as seen, man, or a form of use and C. sit conversing upon some topic engrossing their whole from 'yound the grave, alone can act with the required attention, when a secenth hand obtrudes itself upon their notice. Now the six hands belonging to the said A., B., and 2. As seen above, it affirms that my father, for example, could C., are produced by the established method of organic growth, and did once flow into my propriam, so as to become in a cer- but the seventh hand, whose grasp is as firm, and whose motain secse, the organism of his representation in me, and then tions are as intelligent, and everything about it as real, as the stops this flow, but does not exhibit the valve which cuts it off. others, is not a proceeding like these, but is the individual, or It first admits the perpetuity of human uses and their prior conjoint product of the unconscious volition of A., B., and C.'s activity or manag, but denies their perpetual now; that is to states! Here is not only a new Creator, but a new process of considered it a humbug, the Devil, or something of the kind. creation, and one never observed in the production of anything save that which represents the forms and acts of persons who

6. It is not possible for one form of use to flow into another

partake of it; but having once done that, it is no longer the organism of the human, animal identity is lost. Hence, if necessary; the water may be cut off at the fountain. Both one germ-life can flow into another, so that the receptive life my father and the distributing reservoir, have ceased to be more can thereafter reproduce all the manifestations of the first, then, as in the case of the animal, is its identity lost in that other. is in me. But to affirm that that which is man, or the di- In this transfer of uses, use having culminated, identity, by vine proceeding of eternal use into the for of eternal use, does strict law of divine economy, must terminate. Such influx would be contrary to Divine order, and, as between two immortal identities, would be impossible. It is pushing the law of influx to the point of self-annihilation. The inspiring spirit is lost, both as to use and identity, in the creative possibilities of

7. It does not accord with the observed law of influx on lower planes of manifestation. For example, iron is the organic form of the uses of its ancestors, among which is magnetism. Its presence is essential to the manifestation of that metal, and on throughout, even to his standing before me in time and as a producing element or ancestral trait in the organism of iron, its behavior is uniform. But iron can be inspired by its untary spiritual physiology to flow into the complex unity of magnetic ancestor in person, so to speak, and then, without the slightest perversion of these ancestral traits, the aforesaid ancestor performs uses through it. That it is the ancestor in person, and not merely his traits existing in the subject or child. is known from the fact that the iron never manifests the new power, except through the presence of the foreign agent.

For these reasons, I conclude that the hypothesis is of authority and not of fact. As, for example, when my senses reveal to me a human hand at three o'clock P. M., of a clear day, it admits that it is the form of a use developed from a germ by a universal and orderly method. But if in five minutes thereafter, the same senses reveal to me another hand, it affirms by authority of itself, and against universal order, that that hand is not an unfolded germ, but the offspring of my state; which looks like affirming that divine order can perform uses in dis-R. T. HALLOCK.

CLATTON'S APPEAL

CLAYTON'S APPEAL
TO HIS NON-BELEVING FRIENDS.
Our erteemed correspondent not only talks well, but acts well. He conds with his appeal the address of many persons to whom he wishes this paper to be sent, with which wish we most cheerfully comply, and hope to be favored with their subscriptions. We hope also that others may be moved to do likewise. The subject is worthy to be presented to explical persons through personal appeals to whom many will give heed, and be ever thankful.— ED.

CLAYTON'S MILLS, So., CA., April 7, 1858. EDITOR SPIRITUAL TELEGRAPH:

As you request in your last paper, I send you the names of nany friends to whom you may send a specimen number of your progressive journal. Whether they will become subscribers or not must of course depend upon their own feelings relative to human progression. But I would advise them, as one who has had opportunities of knowing, to no longer delay in taking one or more of the numerous and valuable Spiritual newspapers now coming into existence, not only in America, but all over Christendom. If they do not soon become acquainted with the wisdom of the progressionists of our times, they may expect in their close of life to be far behind the progress of the age. Now is the time for old fogies to wake up, and look what the world is doing-look at both sides of all agitated questions, but they can not do this by only looking into the secular and sectarian papers, which are, from motives of interest and popularity, opposed to all "new-fangled doctrines," as they are pleased to term the numberless and wonderful spiritual develonments of our eventful times

The old fogies of our age stand just where they did in the days of Noah, Lot, and Christ. When good old Noah preached to the Antediluvians that a great flood was near at hand, they would not believe him, and no doubt called him crazy, because he claimed to have his information from the Spirit-world. When Lot told his sons-in-law that two angels or Spirits had told him that Sodom would be destroyed the next day, "he seemed as one that mocked unto his sons-inlaw;" Gen. 19, xiv. They considered that any man must be crazy who should deem that he had communicated with a Spirit, or an angel. When Christ began to baptize with the Holy Ghost, the Jews considered him crazy; for as baptism of the Holy Ghost means a development for spiritual intercourse, they

Then, the Antediluviaus, the Sodomites, and the Jews, were the old fogies of ancient times, and as they opposed the new developments in Spirit-intercourse, which has existence ever since the first mortal trod the face of the earth, and will exist as long

Spirit-intercourse; and as the ancient fogies would not investi- that the speaking medium would soon appear in these "Union gate these matters, so do many of the modern ones refuse to Prayer Meetings." In ancient times, the speaking medium do it, saying they can't believe it! Does not everything look foolish that we do not understand?

In our day the spiritual progressionists, of which there are now at least two millions in the United States alone, teach and prove demonstratively that Spirit-intercourse is known to them in many more forms than it was known in the Bible days, Any person may thoroughly satisfy himself of this fact, either by studying the spiritual philosophy, or by keeping up a circle of from two to twelve members, until a medium is fully developed. Yet without doing this-without either studying the spiritual philosophy, or developing a medium, many will ignorantly condemn Spiritualism !

About ten years ago the modern developments in Spiritintercourse began by little raps on the walls of houses and on furniture. As the Spirits well knew, this was considered very ridiculous by all mankind, save a few independent philosophers, scattered here and there over the Union. These raps foretold the table-tipping, which was likewise abused and ridiculed by all but a few independent minds. The table-tipping foretold the writing-medium, which converted a great many intelligent minds to the knowledge of Spirit-intercourse, while the rest of mankind laughed at it, as similar ones did at Columbus for supposing that there was another continent, or as such did at Fulton for believing that he could make a boat run by steam ! The writing-medium foretold the development of all the various other kinds of mediumship, or gifts, many of which are found recorded in the twelfth chapter of first Corinthians. From the raps higher and higher have the spiritual manifestations been raised, till all the gifts or kinds of mediumship known to the ancients, have been developed. Christ and his Apostles knew no more belonging to our race, and even not as many. Christ, in speaking of the true believer, or believer in Truth, and of his own manifestations, says, "And greater works than these shall he do;" John 14, xii. Yet the careless world will not look, so that it may believe !-- will not take the spiritual papers, so that it may eventually know! But and forbid not to speak with tongues:" 1 Cor. 14: 39. the Spirits will not yet cease in raising their manifestations higher, and it is their intention thus to continue, till all our race shall know and comprehend that Spirit-intercourse is a part of nature. For this purpose they have lately begun what is called "Union prayer meetings," which are now spreading over the world, and called by some "Religious revivals." For a while these "Revivals" will increase the popular churches, but at length they will tend to sweep all churchianity away, for good works, as the true Christian Religion. As I am what is termed an impressional medium, I understand this great and wonderful movement. Beside, the other day, I inquired of a pure and bright Spirit the cause and object of this great spiritual manifestation, and learned that the Spirit-friends of mor-himself, and has since been proved by Spiritualism. tals were doing it, to put down the popular prejudice against Spiritualism. Erelong the speaking-medium will appear in these "Union prayer meetings." The strongest proof, as yet, that these gatherings are caused by the Spirits, is, that in them all idea of sect is generally discarded. In all ages the pure Spirits have taught that sects were wrong. In the days of true Christianity there were no sects among the Christians. Sects tend to divide the minds of men, and whatever does this is not right. Truth unites the minds of men, as will true Christianity, or any true science, as mathematics, Astronomy, etc. There are no sects in these, or in any thing that is true therefore, any thing in religion that tends to produce sects, is antichristian.

About the latter days of the Apostles, Antichrist, as fore told by Christ and his Apostles, began to deceive the world and the very elect, if it were possible, by organizing a church, or a sect, with a fixed creed, to which all must conform, right or

The object of modern Spiritualism is to throw down all sects, and to bring the world to true Christianity again; and for this reason I would advise all persons to throw their sinful prejudices aside, read the spiritual papers, study the spiritual philosophy, and keep up circles, so as to be ready for the great for themselves, they will soon be relieved from sectarian darkadvent of true Christianity again on the earth. Christ said this would "come like a thief in the night," and sure enough it does to all the heedless fogies of our times.

This advent has been long long looked for, and is now near the great Spirit-land, I remain your humble correspondent. at hand, and prophets in all ages nave foretold it. I remarked

was called a prophet. A prophet is a mortal who speaks or acts under spiritual or Divine influence. Prophets, as a part of human nature, were smothered by sectarianism when true Christianity was deserted for that of Anti-Christ. But the Bible shows that this part of human nature can not be always smothered, and that it will live again in universal splendor. See what Peter says in Acts 2:17: "And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams."

This clearly shows that in the last days of Christ's dispensation, the sons and daughters of men shall be prophets, and that God's Spirit shall be poured out upon all flesh, as we now see it in those "Union Prayer Meetings," in which the holy prophets will soon appear again.

To prove by Scripture that prophecy or Spirit-intercourse is a part of human nature, and co-extensive with mar, read Luke 1:67 to 70, where God is said to have spoken "by the month of his holy prophets, which have been since the world began,"

A speaking medium or a prophet is moved to speak by a Spirit, as thus expressed in 2 Peter 1 : 21 : "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

The Holy Ghost is a good or holy Spirit, and we should desire to be influenced by Spirits, so that our spiritual gifts on mediumships may become useful to our race. St. Paul says: "Now, concerning spiritual gifts, brethren, I would not have you ignerant 1 Cor. 12: 1. Then, in chap. 14, verse 1, he advises thus: "Fellow after charity, and desire spiritual gifts. but rather that ye may prophesy,

Paul teaches that we may all prophesy, a fact which modern Spiritualism proves. Thus he says, in 1 Cor. 14:31: "For ye may all prophesy, one by one, that all may learn and all may be comforted." "Therefore, brethren, covet prophesy

Again; St. Paul and all Spiritualism clearly show that the prophet should exist in all religious assemblies which, in ancient times, were called churches, thus: "God bath set some in the church; first, apostles; secondarily, prophets," etc. This is recorded in 1 Cor. 12:28. Then again read Ephesians 4:11, where he says: "He gave some apostles and some prophets," etc. An apostle is a promulgator of truth. Paul was not an anostle in the earth-life of Christ, but was converted after his crucifixion, and then went to promulgate what he considered truth, and not what is now in the New Testament, for it was unwritten. However, we know that the New Testament con tains truth, nevertheless, for much of it was written by Paul

As Paul was a promulgator of the truth, or the Gospel of Christ's dispensation, without a license from any organized sect, so there should be now; and if apostles should be now, it is equally clear from the last quotations that the prophets should exist too. To prove this by Scripture, I might quote many other passages; but those already quoted are deemed enough to show that sects and the priests of sects have deceived the world relative to the existence of the prophet, which is eternal among men. However, I will refer the reader to 1 Cor. 12:31; 1 Tim. 4: 14: 1 Thess. 5: 20; Matt. 5: 17; Matt. 10: 14: Matt. 23: 34.

Having thus shown that the prophet or speaking medium should still exist, I can not hesitate in declaring again to all persons whom it may concern, that it will soon again appear, and that if they wish to keep progress of this wonderful age; if they wish to have the r lamps ready trimmed like the wise virgins in one of Christ's beautiful parables, they must, regardless of the ridicule and jeers of Fogyism and Sectarianism, become subscribers to the spiritual papers, and investigators of wrong! Such yet prevails with the sects, and the priests of the new developments of nature and knowledge. If the Aute-those sects will allow no other belief!

The chieft of modern Spiritualism is to throw down all been drowned; if Lot's sons-in-law had listened to him, they would not have been burned in Sodom; if the Jews had learned the nature of Christ's baptism of the Holy Ghost, they would not have crucified him; and if the old fogles of our times will read, regularly, the spiritual newspapers, and learn ness. Wishing that the world may yet learn to look before it condemns, and that the circulation of your useful and progressive paper may continue to increase till our common countrymen may revel in the resplendent light now pouring in from

JOEL B. CLAYTON.

MANIFESTATIONS BY MEANS OF A KEY. MR. PARTRIDGE:

Dear Sir-Knowing that any phase of modern Spiritualism is interesting to yourself and readers, we take the liberty to send a short account of what has occurred in our town during the past winter and spring. Though we have been favored with lectures and tests from the best speakers and mediums who are laboring in that field of reform, yet there are but few firm believers in the spiritual philosophy here. There are some who are inclined to believe, and many bitter opposers who, doubtless, are only waiting for it to become a little more popular, when they will be ready and willing to embrace and support it as a theory

About the last of April, a Mrs. Turner, who, with her family, was a disbeliever and opposer of Spiritualism, after a few days illness closed her earth-life, and left a large family and many friends with nothing but the cold faith of orthodoxy on which to rely, which, in this instance, must prove a broken staff. as she was not the member of any church, and thus, according to that belief, must be among the lost forever.

Being unable to speak on the day she died, she endeavored. by pointing and other signs, to tell her family something relative to a bureau, or its contents, which was standing in the room, but they were unable to get any understanding of what she meant.

Though she had previously been unable to speak, yet a few hours before she died she said in an audible voice, referring to a nephew of hers who died last fall, "Henry has come, and I must go with him." Thus did the dying words of that orthodox mother bear testimony to the truth of the spritual philesophy.

About two weeks subsequent to this occurence, some of the family and friends were assembled, when they attempted, and succeeded in, getting communications from Mrs. T. and nephew, by means of the key and book. The method was, by opening the book and placing the key between the leaves, with the bow of the key out, then tying the book firmly together, and letting two persons put each a fore finger under the ends of the bow, suspending it from contact with anything, and then proceeding to question the Spirit as one would through a table or spiritoscope—the book and key turning in answer to questions, or by calling the alphabet.

We think in this instance they used the Bible, believing that no other book would answer the same purpose, though we have made use of several others with equal success.

Through these means Mrs. T. informed her family that what she wished to tell them before her death was, that in this bureau was a will, bequeathing to her, from a relative, a small amount of property, which she wished her eldest daughter to have.

The family had forgotten about this, but on searching, found it as she said. They also received many other items of interest and proofs of identity.

There has also been another instance similar to this, which occurred in the winter. A Mrs. Bush having died, her son wished to learn of the residence of her brother, but though writing to several places where he supposed he might be, he could not hear anything from him; but a short time since, being at a neighbor's house one evening, the key was introduced, and his mother informed him where her brother was; which was proved, by his writing and receiving an answer from him in due course of time.

As far as we know, this is quite a new method of obtaining spiritual manifestations; though we remember when quite a small girl, before Spiritualism was recognized in its existing forms, to have tried this manner of gaining prescience of future events. Many of our questions were correctly answered, and coming events were foretold. Though these circumstances have occurred among the supporters of popular Christianity, yet, judging from the past, they will produce no farther practical results. Is it not strange, that after persons have once got a glimpse of truth, they will still cling to and foster error? Is it not strange that orthodoxy must still hold in abject slavery thousands of minds which otherwise might be shedding a halo of light and truth on those around? No; for priestly power is more despotic than all others on earth. It is in the very bosom of churches and pretended Christianity, that worse than Southern slavery exists. Here in our boasted land of free thought, do we see even the delicate mind of childhood chained and fettered by soul killing creeds, that crush out the beautiful Spirit-life, and stamp upon it, in indelible character, errors which an eternity of progress cannot obliterate.

Yours for truth. L. I. WHITTIER PALMYRA, WIS., May, 1858.



Let every man be fully persuaded in his own mind. CHARLES PARTRIDGE.

NEW YORK, SATURDAY, 5, 1858

GOSSIPERS ARE MURDERERS.

Marders and suicales are growing alarmingly prevalent. We can marcely take up a daily paper that does not contain state ments of one or more murders or suicides, and doubtless very many others occur which pass for deaths caused by ordinary discases, and which are never publicly exposed. The causes of murders and suicides are but few, and a very large proportion of them may be attributed to thoughtless, reckless, or malicions greety, defaming instructions, evil speaking, slanders, and lying. Every city and country village has its evil mongers, who are ganged to the general sentiment of the people; that is, they inmnuate and lie as much as will be tolerated. In large cities the evil mongers are no: content to retail defamations verbally, but establish newspapers, and drive a larger and more determined murderous business. The same enumus moves the apparently respectable and intelligent persons engaged in this neferious business as does the most blackened hag or degraded brute who starts an insinuation against the character of another. It all springs from a consciousness of unworthiness on the part of the calumnistors, and the sting of a righteous retribution, which lowers them in their own estimation beneath the justly merited public respect enjoyed by those they slander, and they seek an equilibrium by blackening through defamation, the characters of their betters. Hence, it is always legitimate to conclude that a person is loose and delinquent in those virtues be or she defames in others, and in the degree they turn aside to peddle defamation, they are also malicious.

Il' a man has in any period of his life committed an error, it can not help him to amend his ways by magnifying it, and making it public. On the contrary, assurances of secrecy as to one's past errors, and aid in his endeavors for reparation and reform, will promote virtue, and strengthen his confidence in God, good, and humanity, and it will inspire a greater emulation the virtues of others. Who of our readers has not observed the terrible consequences of idle insinuations against female virtue? No matter whether there are any real grounds for the insignation or not, the influence tends to the same fearful end. To illustrate by a vulgar simile, the cry of "mad dog." by every person he passes, tends to make him mad, but winther he is no or not, he is killed. So insinuations against a person's virune, and especially if that person be a female, tend to remove them to a lower plane of society, and one less favorable to the exercise of virtue. The very fact of slander ing a person is an admission that that person has an enviable character to lose. It is also an admission that the slanderer either has a bad character, or has the reputation of one which he or she is conscious of not meriting.

We have been led to these remarks at this time by the late melancholy suicide of Henry William Herbert, Esq. Mr Herbert was a man distinguished for his learning and versatility of takent. He possessed a sensitive nature, and had, notwith standing many distinguished virtues, probably committed some errors in his earlier life. He was married to his accoud wife on the 16th of February last

The following statement of what ensued is taken from the Newark Daily Advertiser :

"The parties proceeded immediately to Mr. Herbert's cottage at "The Cedara." about two miles above the center of Newark, on the Passaic River, and for a time they wave perfectly happy in each others society. Some as weeks after this ceresiony the reptile spirit of calminy crawled into his quiet home. It is alleged that some one, represented to be a lady, took occasion, probably without any idea of the tragic result, and power into his wide small a recital of the worst features of his life, in the usual exaggerated gossip, and on his return

trager remains of his life, in the usums range of his life, in the usums range of his life, in the usums range of his life, in the stand had passed, but refused to reveal the person. This fired Herbert's inflammable temperament, and in the heat of his impetited Herbert's inflammable temperament, and in the heat of his impetitive distributions of the destroy himself if she did not reveal the name nonty, he threatened to destroy named it me due not reveal the name. She in turn became frantically alarmed, and raptured a small blood vessel, or produced a home-bady of the lungs. This in turn alarmed Herbert, who did all he could to restore her health and relieve het mind; but from that moment she determined to leave him, and did as during his absence in New York.

According to his representation he passed out of his back gate which Paul's) so spacious that one of the largest of our ordinary ten creed, presents to him on that

mind. He strove in vain to bring her back, and thinking it would promote the object, he left his ceitage, which he thought night have been too lonely for her, and took apartmonts at the Stovens House. New York (late Delmonico's), near the Bowling Green. Here he used every effort of his ingeouily to recover his wife, but she steadily refused to meet him, and shally instructed her attorney to inform him that the would receive no further communications from him. This last strop overflowed the oup of his bitterness; the future seemed all hopeless, and he then meditated his own destruction."

On Saturday he purchased a Coll's revolver for the purpo-o, and had determined to shoot himself in the cemetery, at the gate where he parted with her he loved so well. On Sunday he sent for his friend. Philly H. Anthon, who remalated with him during the day, and till 2 clock on Menday mornaling. At that hom he was conversing with

ramp H. Anthon, who remained with him during the day, and till 2 o'clock on Monday morning. At that hom he was conversing with him on the rubject that neovobed his mind, and suddenly went out into an adjoining bedroom; the snap of a pistol was immediately heard, and the unbappy man came recling back into the sitting room, exclaiming. I told you I would do it! He sank down, and after a few groans expired."

In a letter to the Press, in which he begs them to let him rest and be forgotten, he says:

"My blood, and the guilt of it, is upon those women and men of Newark who first sowed suspicion, distrust and dissension between myself and the sweetest creature God ever gave and man took away mysen and the sweetest creature God ever gave and man took away from an unhappy sinner. My own unhappy temper did the rest."

Here is the result of evil insinuation and idle gossip. And what are these gossipers but murderers? True, the act was committed by his own hand, but his hand was made murderous by incessant and infernal gossip. It became an instrument of gossipers, and was nerved by their incitements, which drove the ball to his vitals. This is but one marked case among thousands occurring all around us. Who can not east their eves on desponding, drooping persons, whose bloom, freshness, health and happiness, have been all destroyed by idle gossin Thousands are dying by inches under this infernal sting. Vir tuous females are driven from society to seclusion, starvation, or street-walking, by reckless, idle words, insinuations, and damnably malicious gossip. Evil speaking of the neighbor is the Upas tree of America. It poisons all who come within its breath, and blasts the mos: enterprising and prominent members of society. Gossipers should be shunned as the Upas, and be forbidden to drool out their saliva in the presence and walks of civilized and humane people; they are as serpents who charm but to bite and to devour. In the language of another, egainst slander there is no defense. Hell can not boast so foul a fiend, nor man deplore so fell a foe. It stabs with a word-with a nod-with a shrug-with a look-with a smile, It is the postilence walking in darkness, spreading contagion far and wide, which the most wary traveller can not avoid : it is the heart-searching dagger of the Jark assassin; it is the poisoned arrow, whose wound is incurable; it is the moral sting of the deadly adder-murder its employment-innocence its prey, and rain its sport."

SPHERE AND LIMITS OF AUTHORITY.

There is not a little vagueness in the appeals and pro and ros. declamations we frequently hear concerning authority as a ground of belief and action. From what may be gathered from the merely rerbal expressions of writers and speakers on this subject it would seem that there is a class of minds who demand the testimony of some venerated author, externally es tablished creed, or traditionally reputed sacred book, as a condition of acceptance of any proposition in the sphere of moral or religious philosophy; while others would seem to repudiate everything in the shape of authority, and even make the fact that a given proposition appears to them to rest only on declarations foreign to the resources of their own minds, a ground of rejecting it, as though it were a falsehood almost of necessity. We are inclined to regard both of these classes of minds as extremists, equally wide of the truth, though erring in opposite directions; and we submit the following brief analysis of the subject in hand as an aid to those who may feel the need of it, in discovering where the exact truth lies.

In our view, then, there is such a thing as authority which may legitimately influence the formation of our opinions, but it has its limits and qualifications, which are very necessary to be understood. This authority is of different kinds or degrees, according to the different degrees or planes of the mind which, as to their general divisions, are three, designated as the external, internal, and inmost. These, with the limits of their respective spheres, shall be briefly illustrated in their order.

First, as to authority on the external plane. A man whom we know has always borne a character for strict veracity, tells

leads to the cometery, and she accompanied him to the fence, hidding him an affectionate adieu, with a ki-x On his return she had gone, and the full guels of desolution and despair unbalanced his constitive mind. He storve in various to be the same that the story may even seem to us to bear a slight degree of important to bring her back, and thinking it would probability on the face of it. We thus believe in the existence! of such an edifice in London on the authority of the man's simple statement of what externally appeared to him, and our belief is legitimately founded until overborne by more potent considerations inducing the belief of the contrary.

But if this same veracious man should then say, "I saw men walking about the street, of London, and instead of carrying their heads on their shoulders, they carried them under their arms," we would not be very likely to yield our credence to his testimony. And why? Surely the mero abstruct authority of the last statement—the word of a man of known general honesty, as to what he actually saw-is precisely the same as the authority of the first. The reason why we do not believe the last statement is because its acknowledgedly good authority is overborne and more than neutralized by an extreme improbability not to say impossibility, growing out of the known nature and constitution of things, which is the testimony of the interior, rational, and superior authority to

But again (and still as to authority in the external degree), suppose that instead of the testimony of this veracious man as to alleged facts which he had witnessed in London, we receive the unanimous testimony of a church-which is a grand manwe will say the church of England-concerning some alleged facts of the history of her origin in her reformed state. Now we know that church is composed of at least a majority of good people, and that she has been accumulating wisdom and learning through several centuries; and we therefore accept her statement as to this historical fact, with unquestioning faith, and on her simple authority. But suppose, now, that all her bishops, clergy, and communicants, in grand council assembled, should make, with one consent, the statement that Henry the VIII., who inaugurated the reformed Church of England, instead of having legs and arms like other men, had fins like a fish, and that he lived in a large pond. The authority, so far as that merely is concerned, of the latter statement is equally good with the first; and yet we presume that no rational and intelligent man would impose it upon us as a duty to believe this latter statement, even in view of the admitted respectability of its source. And so, in a less degree, of statements from the same source which are in a less degree intrinsically improbable; and so of statements which may be put forth by any church or sacred conclave whatsoever. And if our position, even in these confessedly extreme cases is admitted, there it necessarily follows that no man nor church, however good or wise they may be acknowledged to be as a general fact, has the right to demand the unreserved assent of another man even to a statement of an alleged fad, contrary to the personal perceptions of the latter in regard to the probabilities of the statement; but while it is the duty of the man hearing the testimony to accord all due respect to its source, and to give it all due weight in the scales of his judgment, the supremacy of his own honest mind in forming an opinion of the affair, must be held intact, and can not be in any respect invaded without the commission of tyranny and injustice.

Secondly. As to authority in its internal degree. The boy of ten years has had every external demonstration of the fact that his parent is, upon the whole, much wiser than himself. A problem comes before him in manners, morals, or in religious philosophy, with which he feels incompetent to grapple, and he instinctively goes to his parent for advice and instruction. The parent gives his opinion, or it may be his dictum, on the subject; and this, in the absence of all well-understood reasons to the contrary, the child ought to receive as a safer guide than any of the vague and imperfectly formed conceptious of his own mind could be. Thus far, then, even the opinion of the parent upon a speculative point or doctrine, would be legitimately authoritative. And so if, instead of an individual man, the parent be supposed to be an established Church, with a written form of doctrine, and the child is supposed to be a seeker for wisdom in the sphere of that dotrine, if he finds his own powers of investigation inadequate to the solution of any particular problem, and yet is impressed that the general wisdom of the Church is superior to his own, it is his wisest and safest course, and even his duty, to receive us he has been to London, and that he saw a building there (St. on authority, the doctrine which the Church, through its writstrate its untruth, which latter, then, will become his superior authority. So far, then, the authority of the Church on matters even of doctrine is good and legitimate, and worthy of all the respect which a child should accord to a relatively wise The well-known wisdom and goodness of Jesus were such, to say parent; but mark-if that same honest seeker for truth, ever entitled to the free exercise of his own faculties, should thereafter discover, or even honestly and erroneously think he had discovered, good reason to doubt the truth of the mooted proposition, the Church has no right to censure him for a respectful Rule, and which is its own testimony to its absolute truth and dissent from her teachings, or to demand a surrender of his judgment to hers, though it might still be her duty to kindly labor with him, and admonish him, and strive to reclaim him from a supposed error.

Say what they will in contempt of the abstract principle of authority in its phases above defined, all men consciously need it, and, in point of fact, are more or less governed by it in the practical concerns of life. If, for example, one who in words opposes the influence of authority, whoever he be, is contemplating a lawsuit involving his interests to the amount of some thousands of dollars, he does not hesitate to take the mere opinion of a lawer on the subject, and be governed by it, to some extent, as an authority more safe to be relied on than any perceptions attainable from the unaided resources of his own mind; and it seems to the writer that if one deeply feels that instead of his pecuniary, his spiritual interests are involved to a corresponding extent, he will not be indifferent to the advice of one whom he may feel to be more wise in the department of spiritual laws than himself, even though such advice may be received on the mere authority of that man's known personal wisdom.

Another illustration: A number of young men-students we will say-are carnestly discussing some question in moral philosophy. A stranger to them, a Professor in that department, enters the room, and takes his seat near them. Without noticing the man, they continue their confab, each one zealously urging his own peculiar opinion, until the stranger, interested in the theme of their discourse, and perceiving the states of their minds, modestly asks permission to offer a few suggestions. Not three sentences are uttered before all eyes are rivited upon him. They perceive that he is a master, and they drop their discussions and listen to him. They ask him questions, and he answers them; and all are satisfied. They have already learned to regard him as an authority. Why? Not because of his title or position as a Professor, for they do not yet even know that he maintains such; but because of the intrinsic wisdom of his words, which of itself is as obvious to them as the light of the sun.

This unassuming and unknown Professor departs, and in process of time these same students find themselves before their own regularly-appointed Professor, who lectures on the same subject. Finally he advances some proposition which is not, to say the least, clearly self-evident, and some of the students venture to deferentially ask for farther proof upon the point. But instead of addressing himself any farther to their rational faculties, he reminds them that he is their regularlyconstituted teacher, and that they ought to consider his word sufficient on that point-especially as that same doctrine had been taught in that and all sister colleges of the right stamp, from time immemorial, and he concludes with the declaration that all who dissent from that doctrine should be expelled (excommunicated) from the school. Could we blame those students, if, in their next private conclave, they should vote this man a supercilious and unjust usurper of authority, who, to cover up his conscious lack of that truth which can compel assent by its own demonstrability and intrinsic force, was willing to crush and restrain by sheer power, all doubts of his position, however honest and well-founded they might be? And should the same decision be withholden in respect to the conduct of a Church or a dergyman who might act toward dissentients upon the same principle with this Professor?

At the conclusion of the sermon upon the Mount, it is said of the Great Preacher, that the people "were astonished at his doctrine (teaching), for he taught as one having authority, and not as the Scribes." His authority consisted in the conscious possession of absolute, Divine truth, and whose potency was irresistibly felt by all who heard; and those who honestly and religiously peruse other portions of the great Book, we with their mythoses, avatars, gods, heroes, magi, and sages, all Smith, the well-known reasor strop man.

doctring until some counter and superior considerations demon-think, will find its all-sufficient authority to be of the same character.

> Thirdly. We have barely room to notice the third, inmost, or elestial degree of authority. It may be distinguished thus: the least, as to entitle his words to the most profound respect by all who heard them, whether they could immediately verify them by their own rationality or not. This is interior authority. But inmost or celestial authority is that which attaches to the Golden divinity, appealing to the positive convictions of every healthy conscience, whatever may have been the instrument or mode of its first embodiment in human language. And so of all other moral truths that are equally self-evident, and on the basis of these all honest and religious minds can and will yet unite and tical council, but acknowledging but one Master and Father who are met with. is in heaven.

LITERARY NOTICE.

BY J. A. WEISSE, M. D.

ANACALYPSES, OR, AN INQUIRY INTO THE ORIGIN OF LANGUAGES. NATIONS. AND RELIGIONS. By Godfrey Higgins, Esq., F.S.A, F. R. Asial Soc F. R. Ast S.

Since quotations have been made from this great work in the columns of the Telegraph, subscribers from various parts of this country have made inquiries concerning this book, its object, and

To give these progress-loving gentlemen a just idea of this erudite work and its author, we shall quote from its pages. Higgins

"I determined to enter upon a very careful investigation of the evidence upon which our religion was founded. This, at last, led me to extend my inquiry into the origin of all nations and languages; and ultimately I came to a resolution to devote six hours a day to this pursuit for ten years. Instead of eix houre daily for ten years, I believe I have, upon the average, applied myself to it for nearly ten hours daily for almost twenty years. In the first ten years of my search, I may fairly say I found nothing which I sought for; in the latter part of the twenty, the quantity of meitar has necessaried in upon me that I search know how to discover. of matter has so crowded in upon me, that I scarcely know how to dispos of it."

He closes his preface with this most appropriate passage from Epictetus:

"If you resolve to make wisdom and virtue the study and business of your life, you must be sure to arm yourself beforehand against the inconveniences and discouragements that are likely to attend this resolution veniences and discouragements that are likely to attend this resolution. Imagine that you will meet with many scoffs and much derision; and that people will upbraid you with turning philosopher all on the sudden. But be not affected or supercitions; only stick close to whatever you are in your judgment convinced is right and becoming, and consider this as your proper station, assigned you by God, which you must not quit on any terms. And remember, that if you persevere in goodness, those very men who derided you at first will afterward turn your admirers. But if you give way to their reproaches and are vanquissed by them, you will then reader yourself doubly and most deservedly ridiculous."

Touching the book, he observes:

"The following work is similar to the solution of a difficult problem in mathematics, only to be understood by a consecutive perusal of the whole—only to be understood after close attention, after an induction o consequences from a long chain of reasoning, every step of which, like a problem in Euclid, must be borne in mind."

As these passages fully exhibit the decision and self-reliance of the author, they need no comment. The mere title of the work shows its object and character; it must at once recommend it to every intelligent reader, because the field is vast, the seed lies broadcast, and a rich harvest awaits the sincere searcher after knowledge and wisdom. But its highest object is to bring to light truths and facts that have been studiously and purposely concealed. To those who would look for a flowery and romantic style, I am obliged to say, with Virgil:

"Procul, procul, este profaui!"

The style was of minor consideration to an analytical mind like that of Higgins. All I can say is, that this work is the very Thesaurus of history, ethnology, philology, and archæology.

The reader of these two beautifully-printed quarto volumes will see pass before him, in a long procession, all the nations that inhabited our globe, from gray antiquity to the present day. He will behold religious, languages, and monuments merge into, and mingle with, others. He will realize that the Hymalaya and Cordillerus beheld nations whose beliefs, customs, rites, and monuments were very similar; that these nations uttered words and ideas that originally sprang from a common source; that the Ganges, Euphrates, Nile, Tiber, and Rio del Norte watered fields cultivated by kindred nations. In this work, priestly cunning and equivocation, from the ancient Brahmins and Pharisees down to our Jesuits, are made transparent. Things are proven by overwhelming evidence, drawn from a variety of sources. Furthermore, the reader reviews a series of cycles

of which, however remote in time or space, have their points of resemblance. But, as the author says, the work must be read with attention and care, and even then the point of the argument, and the full weight of the evidence can only be appreciated by a scholar, or a man in whom an extreme desire to know, supplies the want of scholastic learning. Even the superficial reader could readily perceive that Jehovah was derived from the Egyptian Y-Ha-Ho-the God Eternal, or I am that I am; Judea, from the India Ioudia, now Oude; Christ, from Cristna, one of the Indian avatars. He will find immaculate conceptions not only in Judea, Phoenicia, India, and Greece, but even in Mexico. He may discover striking similarities between the religious ceremonies and rites of these countries.

In these fourteen hundred beautifully-printed pages, words from every language, quotations from every writer, and descripform the only true Catholicity, dictated by no pope or ecclesias tions of, and allusions to, monuments of every age and country,

> The work was 'published in London in 1836, and is only to be had there; its cost is about \$36.

> Higgins was a native of England, where he was a judge and philanthropist. As may be seen by his titles, he was a member of several learned societies, which shows in what esteem the learning and wisdom of his country held him. He was also the author of another great work called the " Celtic Druids."

In answer to many letters of inquiry respecting the above book, we have solicited our neighbor, Dr. Weisse, who has read it thoroughly, to give a brief exposition of the work, and he has kindly furnished the above. We suppose the work to be very scarce, and difficult to procure. Our order was in London some six months before it was obtained. We should be glad to re-publish the work here, if a sufficient number of persons would order it at \$13, to warrant the undertaking. Or, if they desire it, we will endeavor to procure copies for them.

Death of Dr. Gregory.

Dr. William Gregory, the distinguished Professor of Chemistry in the University of Edinburgh, departed this life on Saturday, the 24th of April. The Professorship which is thus vacated by the demise of Dr. G., is the seventeenth which have been holden in various institutions of learning, by persons of his name and family. Dr. G. is not only extensively known in the scientific world for his accomplishments in his professional department, but also for his translations of the works of Liebig and Reichenbach, his own work on Animal Magnetism, his papers embodying the results of his microscopic researches, etc. He was inclined to expansive and liberal views on the more theoretical branches of science and philosophy, and in him the ranks of Progress have experienced a serious loss. He died in the prime of life, leaving a widow and an only son.

Bone to its Bone Agaiu.

In our issue under date of May 23, we published an article under the above head, and have now the following to add. Dr. Orton informs us that the bones continue to be brought from Hartford by the Spirit: that on Wednesday, May 26, as himself and Dr. Redman were crossing Broadway, near Thirteenth street, one of the bones dropped on the sidewalk near their feet. This was about three o'clock in the afternoon; and then again the same day about six o'clock, when they were walking together in Fourteenth-street, another bone came down before them on the sidewalk. Dr. Orton exhibited these bones in our office. They were portions of the spinal column. The Spirit seems diligent in collecting his bones together.

Mrs Coles in Brooklyn,

upon Mrs. Coles.

BROOKLYN. May 31, 1858.

A PRIEND TO TRUTE.

Mr. Epiron: Mrs. M. H. Coles delivered two lectures in Clinton Hall, Brooklyn, on Sunday, May 30, on both occasions to good and respectful audiences and such was the interest manifested at each address, that a pin could have been heard to drop, in any part of the house. Mrs. Coles speaks in the trunce-state, and such is her organism, that the invisible intelligen can control her, in a manner, to make it both interesting and instructive The subject of Spiritualism, its claims upon the human soul, and the infinity of man, were handled in a masterly manner, and I would advise Spiritualists in other places who may be in want of lecturers, to and

MARRIED.

On Thursday, 27th inst., in St. Stephen's Church, by Rev. Dr. Print FREDERICE DUNCTED to Miss LOUISA SMITH, adopted despiter of He

THOUGHTS ON STYLE

our th course of course of the part his thought in such attire not unfrequently you will find, among the more inspired writers, As to the acceptableness of this last, because a commingling of the currental streams of prose and poetry- the spiritual elements of the outspheres and the inspheres, and of nestness, beauty, reduces or splender-that to others is talk. New styles get born from the womb of necessity-the to form them into one universal Spirithood-(see Rev. 11th another matter

trade and air. Then, too, there are some subjects, some one; but most that method seeks a general sphere, it seems to called the son of God, and the child of the Invisible and thought-matter, which may not well be limited for expression me, which is more assimilated to the language of the skies. Eternal.

Yours, etc., JACOB I C. MEADE. to the ways of a need style. They do not well disclose them. The speech of love is poetic and affluent, and wisdom is comselves thus. Fine, seemingly unreal, beyond the sphere of pact and sententions, and truth, pointed and terse. Let every generally prevalent and accepted thought, almost shadowy, or man who has thought, however, clothe it to suit himself; and do not look well thus, and seek a closer fit and a more befit of life, but as if it felt its own high nature, and wore resplendting attire. Hence the necessity to them of a dress novel and unique, some will say obscure, enigmetic, or too uncommon. Nor is this especially the case with the higher and finer spiritnal thought. Larguage, too, has a double, oft a triple meaning. Is it not legitimate, then, to make use of that most really expressive?

Species the advanced and educated of them, complainand incompleteness of our present vecabulary; that their ideas, some of them, can not find a fit garmenture of words, and so they must escapeded or invent. They impress the open and plastic mediatorial mind with a capable and a suited style. Beside, aside from necessity and use, of which I shall speak presently, taste has some claims. I know use should not be sacrificed to that; they should rather (use and beauty) be married. Now, there is a great variety of style, corresponding to the various methods and latitudes of thought; and in its sphere each is of use. One has as high claims, perhaps, so far as mere right interiorized by use is concerned, as any other If, indeed, the shought sent forth is expected or intended to meet and be given to the general and popular mind, then the plainest and simplest speech may be the better. What should while burning with eager and earnest desire to sell a peck of potatoes, or vend a leg of lamb! So, then, with somewhat of the same rule, we should be governed to meet unlike cases. The law of propriety takes hold of the very waistbands of ussuch propriety as is born from the sphere of a thing itself. No very strices objection fronts as now to the majestic and rich style of Plato, the compactness of Thucidydes, the uniquenes of Cariyle, or the clean-cut originality even of Emerson. Each of these finds fit auditors, such only as can master their thoughts and measurably understand them. Burke has put upon the bony body of cold political facts, as well as upon the noble form of a profound philosophy, such splendid garb as seems to make the first deshed with a rich life, and the other throbbing and walking and talking to us like a king or queen. We feel ennobled and elevated in this mental aristocracy, and come to talk in the style of the glowing and rich-finshing words we hear. All these representative minds have been impired in style as in thought. Great thoughts, and ones removed beyond the common planes of life, but which yet seek adaptation to it, wait-ing patiently for the advent of fit conditions, as in the case of the celestial kind, raght to be appropriately garmented, and he permitted to walk, as they may and can, in such robes as nit them, up and down the avenues of mental and literary life. Somebody will salute and make friends with them. Fitness like use, is a great gospel.

And, too, he who writes under influx, has not so much of election in the matter of style as is deemed. It is well known that precise speech may be impressed as general thought is | Adamic age embraced the architectural and mechanical development of the life proprietors are the right kind of men, and that it is conducted and it comes to me strongly, that wise intelligences in the Spirit opments of the world. Countless walled cities are entumbed on principles of scientific knowledge of physiology, pathology, hydrone and it comes to me strongly, that wise intelligences in the Spirit opments of the world. The many proprietors are the right kind of men, and that it is conducted on principles of scientific knowledge of physiology, pathology, hydrone and it comes to me strongly, that wise intelligences in the Spirit opments of the world. and it comes to me suburgly, that wise interagrance in the open opposition of the works while controls will be found all over thy, bygiene, and distetler, its natronnels in the property inflow peculiar and unique styles. The mere prose beneath the earth's surface. Their ruins will be found all over thy, bygiene, and distetler, its natronnels.

ist objects to the poetic manners. But is it not a fact that the! the world, which puzzle the antiquarians of the present age. liberty of poetic measures and methods permits a more express. The Abrahamic age was the age of Secialism. It developed select from a key steed once of attire such size, and a more beautiful conveyance of thought? the social faculties, and gave action to the powers of the mind. appared works the body and the most the matter of style. The harmonic era, whose prophet this the mediatorial and in. The Mosaic age unfolded all the moral attributes of man, and the most attributes of man, and the most attributes of man, and the most attribute of man for a spiritual unfoldment. The Christian age is we spontaner on come to converte our simulated to the poetic than to the, what will then be, prosy, to unite the physical, social, moral, and spiritual elements of mental the language we feel fittest for it. Generally, There is a melody, a sweetness, a pregnancy, and richness and the preceding ages, and to form one brotherhood for all the simplicity is a most demand; just so some men, indeed, the suggestiveness of thought-speech in the poetic, which measure nations of earth. This is the mission of the Mx--ten smitched is a most demand that so some most demand that the most demand the most de There is, nevert as simplicity a use, if not exactly or alto- tells of our thought, so by using a melodious or a compact and chapters 21 and 22)—the new order of things on earth and

gether a toxy of Yet, if by it, it is that every mind may terse speech, we come to think after that fashion. The lam in heaven. All the past systems of inverted Christianity, the that that there are certain was, as well as the admit, the spirit of its great authority, and fire-fused by love to extend in the 11th and 19th verses of the 22d chapter of Revelation and attractiveness of novelty, in a style press grand truth; flexible, rich, imageric, delicate too, and tions, these denying the Spirit-communion and the prophetic deemed by some too unique or imageric, brief, hidden, or come terse; pregnant pointed and shining as if sun-lit. It will be seers of the true church in the past ages of the world.

The thing, like all else, is relative. The rast many, it the style of unfolded and cultured minds, then the many—the stree are the letter pleased with an utterance common to ready speech they find to use—and like a silver and golden. Jesus lived on the earth to reform the people. tizy; white, on the other hand, not a few cultivated minds, form. For thought then will be harmonic, since it shall come ent or original robes to be seen in-to be beautifully bowed to. lifts her head queenly there. All styles are of use, but the ideas and thoughts that leap and flash, or with great laborious Medes and Persians. birth, come forth, from the inner. Every man must give, and

fitting, which is a rich or rare, garb. Science and philosophy need no longer wear the strait-cont, ing as we have through all the phases of the first condition of Why some thoughts from these spheres made full of life with love, yes, even from the realm of cold electric lighted science—monial plane where, while every one does his own thinking, we love, yes, even from the realm of cold electric lighted science would burst the back of prim garments. The l'iatonic flowing are well content to let every other man do his. All we strive robe of speech, ample and splendid, and the various folds of for is, to make them do it. We will be then well satisfied to robe of speech, ample and splendid, and the various folds of for is, to make them do it. We will be Coloridge's atterance, or the flexible one of Goethe, are fitter leave the rest to time and development. stuff to put the many sided and the big thought in. A great we think of the backster or batcher who should lanned out with meaning may shine out from words when the spirit within has He has bosts of friends here, who have never failed to welcome the smiles of Shakspeare, or the splendid figures of Burke, come forth from the light and glorious blaze of the truth realm, and to cheer. The subtleties of speech yet express subtleties of thought, dark and obscure or doubtful to the obtuse or unmindful intellect, but very suggestive to the penetrating one. this, let each one follow the bent of cultured inclination.

phantal and poetic, with ease apparel themselves in a fit and

JESUS CHRIST.

IS HE THE MESSIAH PREDICTED BY THE PROPHETS? SHIOCTON, WISCONSIN, March 5, 1858.

FRIEND PARTRIME-The above is the heading of an article in your paper, dated February 20, 1858. It is not my design now to controvert the article. I propose to utter a few thoughts respecting the mission of Jesus Christ on earth. The mission of Jesus was one of love and truth. To give my views, I must first divide the past into four epochas or periods of time. The first is the Adamic age, which extended from Adam to Abraham, a period of nineteen hundred and fifty-four years. The second was the Abrahamic age, from Abraham to Moses, four hundred and fifty-oue years. The third was the Mosaic age, from Moses to Jesus Christ, a period of fifteen hundred and ninety-nine years. God took Adam from Algiers. (See Gen. 2:8; 3:24.) The Gurden of Eden includes the northwestern part of Persia. (See Gen. 2:10 to 14.) God commanded Abraham to leave his native land, which was Hindoostan, in the city of Lahore. (See Gen. 11:23 to 30.) Moses was born in Egypt; Jesus Christ was born in Assyria.

Jesus Christ perfected and developed the three pre-existing

Advent. (See Rev. 11: 15.) The spiritual nature is to unite mity of the man, and be known of it. If our language chapter, the first seven verses, and chapter 12th entire-also

The mission of Jesus Christ was predicted by the prophets. This principle there tree than with demands of them a close seru- tinted garment wrapped around a full, and fair, and shapely manifested in Jesus, I shall call Jesus-principle (love-principle). The Jesus-principle would establish a brotherhood on earth; rearning for newness and freshness and originality, are happily forth form the brain-forge of harmonic men and women. So, the the Christ-principles are to establish universal Spirithood. The addressed by a style congenial to their cwn mental methods, thought spoken now but to the few that can or will accept, nature of Jesus was human. He was conceived and begotten Each demand should be net. Certainly that of the first is, looks to another day for general reception—and it ought to be by the regular order of Nature. Christ was divine, by God largely. And as there is a correspondence of supply to demand, garmented correspondentially and fitly. The style must ever suit conceived and begotten, the angel Gabriel being the agent. the literary served the times indicate the growing up of a the subject-thought. Grand or fine thoughts demand appropriate (See Luke, chapter 1, verses 30, 31, 32, 35 and 45.) Jesus is fresh manner of speech to gratify the last. The intellect, eager, appared that they may get full accredit, and be known as high; the love-principle; Christ is the truth or wisdom-principle. The and sharp and compact, quick catching the meaning of things, personages. Their pithy speech may sometimes seem too sharp, angel Gabriel imparted unto Jesus the Christ-principle when as they come forth variously bedied and clothed upon, finds a or hidden even with too much meaning, but they are missioned Jesus was in the factal state; his physical body came from congenial sphere in a pregnant if not splended method of to sharpen, and expand, and heautify and individualize the humanity; his moral constitution from heaven; his Divine utterance, and in one strains out with an hilosyncratic atti-mentals of us. I believe, too, in a various style-a composite constitution from the Almighty. Jesus Christ can truly be

THE CAUSE IN ST. LOUIS, MO.

The cause in this city was never in a more prosperous condiequestion with their own realm most substantial, the if that thought is rich or weighty it will throb to trend forth, tion (so to speak) than it is now. While the revival has gone on around and among us, it has never touched us. Indeed, I may say from an intimate acquaintance of many years with the professed believers, that I have never met nor heard of one Mere plainness is ostracized in the high heavens; and splendor that had turned back. They can not turn back, for our philosophy is founded (as Hallock would say) "on the blessed poetic composite is the fitter vehicle in which may ride the grand Gospel of facts," which are as immutable as the laws of the

The Rev. J. B. Ferguson, of Nashville, Tenn., has been with in the manner he gets. His mental methods and styles of us for three weeks, with a prospect of continuance for some these can be said to complain at anything - f the narrowness speech have been wrought out and contrived, mayhap, by mold months, and a hope of ultimate location in St. Louis as his ing and supervising ones from the kingdom of the invisible; home; and although the weather has been exceedingly disaand he comes to like and easily use what easily comes and is greeable, his lectures have been attended by large and congiven him. His style, then expresses him. If of a various stantly increasing audiences. His inspirations are very free, nature, his utterance speaks its correspondence; and his inspirations from societies of the scientific, philosophic, hiero- every hearer.

I will say, without any egotism, that the friends in St. Louis are in advance of any other body of men in the country. Pass-

Mr. Ambler commences with us again in September next.

A. J. Davis has also promised us a longer visit next December, by which time we hope to have wakened up those who wished to hear, but did not learn of his arrival until after his departure. Davis has many friends here who appreciate and sympathize with him and his.

So the friends will see that we are well provided for this year at least, and that, the panic and its effects having in a measure passed away, we have good hopes for the future.

May 19, 1858. A. MILTENBERGER.

DRS. HAMILTON AND CALKINS'

HYGIO-MEDICAL AND SURGICAL INSTITUTE. [From the Saratogian of May 13.]

The following communication from the pen of Rev. John W. Harsba, who is now a patient in this Institution, is worthy the attention of the public, and particularly of invalids. Mr. Har-sha is a clergyman of high repute, well known in this region, and lately held the Professorship of Latin in Westminster College, Pa. We may also add, that our own personal knowledge of the Institution, and of its proprietors, enables us to believe the statements contained in this article :

DISS. HAMBITON & CALKINS, HYGIO-MEDICAL.)
AND STRUCTAL INSTITUTE.
SARATORA SUREMS, May 7, 1858.
Mr. Editor—Being a patient of this new and excellent Institution, and

having learned some things relative to it, I would respectfully request you to insert, for the benefit of the public, this article in your valuable journal. This institution is now ready for patients, and from the fact that its proprietors are the right kind of men, and that it is conducted By attending lectures, clinics and hospitals in the city of Philadelphia. Dr. R. Hamilton, well known as a very successful and experienced physician in the treatment of female difficulties, has consumed much precious time and means during the past year, in acquiring a thorough knowledge of all the improvements in the treatment of the female affections. His advantages there were superior to those of any other place in this country, and his improvement met its merited reward in the donation to him by the Medical Colleges of their highest diplomatic honors. Dr. H. has been connected so long with in-titutions for the treatment of female diseases, that he is very familiar with this branch of science, and the cures he has, and now is effecting, are really astonishing, and are the best testimonials to an enlightened public, of substantial merit and skill. Here are those who have been at various hydropathic establishments, and the patients of eminent physicians, who failing to receive benefit from them, are here fast recovering their health. Although thus successful, he uses no boast ing and display with which to steal away the temporary confidence of the unwary : but every symptom is scrutinized, and the physicians receive no one as patient whose case is not in their opinion curable, or admitting of improvement. They deem this to be the only proper course of procedure. I had often heard that Dr. H. had raised very many from the sick bed who had been feeble and nervous for years; but now I know and have personally seen those who, but a short time ago, were unable to sit up or walk, exercise actively in the gymnasium. The Institution, moreover, is established on a moral and religious basis, and daily devotions are offered in behalf of the sick by the physicians. I consider it well worth the confidence of the public, for persons may come here with the assurance that they will not be deceived.

Dr. H., the projector of the enterprise, has likewise shown wisdom in

associating with him a scientific and medical gentleman, of very rare talents and skill. From personal knowledge, I can testify that Professor Marshal Calkins, A. M., M. D., is one whose course of study and early in clinations for medical science, amply fit him for the position be occupied in this institution. Living during boyhood near Wilbraham Academy Mass., he at the age of fourteen had mastered the common and higher English branches of education. Losing his health, he was treated allopathically for a year without benefit, by which his attention was early directed to a more philosophical method of treatment. By the study of botany, and physiological and hydropathic works, he learned those dictetic and medicinal means by which he was cured. This circumstance caused him to study medicine, and in April, 1846, he entered a large Infirmary where he pursued clinical and medical study for one year. In the winter of 1846 7 he entered the office and infirmary of Rev. Calvin Newton, M.D., of Worcester, Mass., where he remained until he attended a full course of medical lectures; after which he continued under the tuition Dr. of Newton till he had finished his second course of lectures, and received the degree of Doctor of Medicine, at the age of nineteen years. He then commenced the practice of his profession in Monson, Mass., during the sickly season of 1848, at which time he had such marked success as soon to give him a large and successful practice. Influenced by his natural desire to obtain a full collegiate education, and by the advice of Prof. Calvin Newton, of Worcester, he left his location to be filled by his brother David Calkins, M. D., and commenced his collegiate studies in the Weslyan University, September, 1850. During the winter vacation of 1850-51, he was associated with Professor Calvin Newton, in the practice of medicine and surgery, the advertisement of which is found in the Worcester Directory of that date. In 1851, he received the an pointment to the Chair of Botany and Materia Medica, in the Worcester Medical College. A favorable notice of his election, with editorial remarks, is found, in the Worcester Journal of Medicine of that date. In June, 1851, he entered Union College, where he remained until he was appointed to teach Anatomy in Syracuse, during the winter vacation of 1852-3. Returning to college, he remained until he finished his course of study and received the degree of A. B. in 1853. After this he returned to Mouson, Mass. Here he remained until the winter of 1853-1. By the sudden death of Dr. C. Newton who left a work on Thoracio Diseases partly written and in press, he was induced to purchase and finish it by his own pen. Already one edition is sold; and the second, greatly enlarged, is now offered to the public by Mesers. Cowperthwaite & Co., of Philadelphia. In June, 1854, he was elected to the Professorship of Anatomy and Physiology in the Eclectic Medical College of Pennsylvania, and he entered upon the performance of his duties in that capacity, in connection with the practice of his profession, in November, 1854. On arriving at Philadelphia, he at once availed himself of the opportunities there offered to medical men, in the various Hospitals and Infirmaries of the city. After finishing his course of lectures in the College he returned to Massachusetts, and so continued to visit Philadelphia in the winter, and practice in Massachusetts in the summer, until 1856, when he permanently located in Philadelphia to practice medicine in connection with his professorship. During his residence in the city he regularly attended the clinics, and was himself clinical physician and surgeon at the Eulegtic Medical College, likewise an attendant in the various Hospitals of that great metropolis of medical education. In 1856 he re ceived the degree of A. M., at Union College ; and in 1857 was elected Professor of Surgery, which position he now occupies. He is also Dean of the College, and co-editor of the Eelectic Medical Journal of Philadelphia. This is a brief outline of his history. He is thoroughly versed in the classics, in general science, and a master of his profes cion; having the best testimonials of Christian character, and having performed cures, both medical and surgical, that have battled the skill of many eminent physicians of all schools. In experience in every name and variety of disease, he has few equals even among the aged. Heiny advented at the bedaids of the sick, having had general country and city practice, hospital and infirmary practice in different parts of mainder of the year.

the country; having traveled extensively among physicians of all costs and etacled and paretised all the different partner. Loning ixemitigated as an author, taught as a professor, and practiced as a physician, he is amply fitted to do still more good to his fellow men, in the cure of maladies heretofore thought to be incurable. Among his references are some of the most influential: Hon. J. S. C. Knowlton, Rev. Miner Raymond, D. D., Hon. J. W. Poster, Ex Gov. Geo. S. Boutwell, Gov. N. P. Banka, etc., etc.

The establishment is a few rols west of Congress Spring, and affords one of the grandest views of this very pictures ne and beautiful place, the delightful resort of invalids and visitors from all parts of the Union. For further particulars address Robert Hamilton, M. D., Saratoga Springs, N. Y.

THE MOVING MENTAL WORLD—THE NEWS.

SUNDAY SCHOOL ANNIVERSARY IN WILLIAMSBURG.—The anniverary exercises of the Sunday Schools in Williamsburg, which had been post-poned for several days on account of the weather, took place on Friday last, when between 5,000 and 6,000 childern marched in procession. After passing through several streets, the various schools separated and marched to the respective churches to which they belonged, where they each partook of a collation that had been provided by their teachers, and all passed off to the high satisfaction of the little ones.

SUICIDE OF A YOUNG MARRIED WOMAN.—A young German woman named Sophia Messmann, committed suicide on Tue-day night, at her residence, 162 Delancy-street, by taking arsenic. It appears that for some time past her husband had spent most of his time at lager-bier saloons, and this made her very unhappy. On Tue-day evening she went to one of these places, and finding him there requested him to go home with her. He refused, and she went to her house and swallowed a large dose of arsenic. As soon as her condition was discovered a physician was procured, but his efforts to save her life were unavailing.

At the soundings lately made by the surveying schooner Walker. between Keyport and the "Tortugas," the depths obtained were as follows: On crossing the Tortugas Bank, the bottom was reached in 270 fathoms, the next was 360 fathoms; next 530 fathoms; and the last and deepest was within four miles of Havana, being 893 fathoms. The results are considered highly favorable to the completion of a line of ocean telegraph between Florida and Cuba.

ocean telegraph between Florida and Cuba.

The Lath Hall-Stown in Virginia.—A private letter received by the Baltimore Exchange, from the northern neck of Virginia, states that the counties of King George and Westmoreland, in that region were particularly visited by the desolating hail-storm of Tuesday last. The standing crop of wheat is in many localities utterly destroyed, and fields lately clothed with a luxuriant growth of grass are left waste and barren by the entiting ball and the drenching flood of rain which accompanied it. The corn, also, has suffered greatly, while the fruit-trees are not only stripped of their foliage, but in many cases even of their branches. The storm was also stended with violent wind, prostrating the tallest forest trees in its path. The Fredericksburg Records says: "Along the old unine road in this county, and the line of the Roppahannock in Caroline, the ravages of Tuesday's storm are represented as fearful, being more terrible than those of Saturday Messrs, Ben. Temple Humphries, A. H. Bernard, and John L. Marge, are said to have lost their entire wheat and oat crops, beside sustaining other serious injuries. Since Saturday morning not less than \$75,000 or \$100,000 worth of property in this immediate neighborhood has been destroyed by hail."

BATTLE WITH INDIANS IN NEBRASEA.—A dispatch from Nebraska City, 23d inst, states that intelligence from Gale Co., Nebraska, says that a conflict had just occurred between the settlers and the Kiowah Indians, in which one chief was killed, and a number of stolen horses captured. There was much complaint of Indian depredations in that section of the territory.

A FRIGHTEL TORNADO.—A letter to the New York Tribune, dated Lucas, O., May 17, says. "A frightful formado made its appearance in the vicinity of Rutland Co., Ohio. It came on very suddenly and rapidly, demolishing trees, fences, and nearly everything in its way, uproving applie-trees, peach trees, and cherry-trees. If destroyed nearly whole orchards; carrying away hats, and breaking barn-doors, Insted nearly 30 minutes. There has never been such a storm known to pass through this portion of the country before. People were terribly frightened.

WHITE MER AND NOT INDIANS TO BLAME.—Major Neighbors, United States Indian Agent in Texas, delarges that there is no foundation for one half of the Indian depredations that are daily going the rounds of the papers, and that he is fully satisfied that the depredations are mostly committed by lawless white mea.

During the last three weeks more than twenty runaways have passed through Cincinnati, on route for Canada. One of the latest passengers was a Kentuckian, who was so white in feature as well as color, that he traveled through Kentucky and crossed the river unsuspected.

The Governor of the State of Virginia has appointed O. Jennings Wise and William J. Mumford to superintend the execution of the late act of the Virginia Legislature for the remoral of the remains of Ex-President Monroe from their burial-place, in the city of New York, to the city of Richmond.

Col. Fremont.—Col. John C. Fremont, with his family, arrived it Sau Francisco on the 12th of April. He was then about proceeding to the mining region, and intended to remain several months in Callfords.

The Legislature of Ohio, has repeated a law which gave to trustee the possession of church property (as the property of all Profestant churcher is held). By this act, Arthobion Parcell becomes the solo owner of all the Catholic church property in Ohio.

A voivid man named George W. Taylor, formerly of Philadelphia, and who lately married a young wife in Franklin county, Mo., blew out his brains with a revolver, at a boarding-house in St. Louis. Among his papers was a slip written with a penell, in these words: "My Dear Wife—I have wronged you. Forgive and pray for me. I am a willain, and deserve to die. May God have mercy upon my soul."

Waton Road to this Pacific.—Licut, Beale in his first report to the Secretary of War, on the wagon road to the Pacific along the 33th parallel of latitude, calls attention to a means of securing a supply of water on that route, which he thinks far preferable to the project of artesian wells. It is the method long in practice in Mexico, of coastrouting dams across rayines and cannor, thus obtaining in the rainy soasons artificial accumulations of water to be used during the remainder of the year.

EMIGRATION TO KANNAS.—A letter to the New York Tribune, from a gentleman on his neg by Kannas, vr.n., on a streamhond on Y. Mannari, May 16, says: "Emigrants are pouring into Kannas by thousands. Steamhouts can not be made long and large enough to carry all that apply for passage. This boat refused more than two hundred yesterday, and still they come. Six boats per day leave St. Louis, with an average of two hundred passengers each, for Kannas and Nebracka.

CACTION TO BRANDT DRINKERS.—On Wednesday evening of last week, a German named Jacob Valmsley, residing at 77 Norfolk-street, this city, feeling rather indisposed, sent to the liquer store kept by Thomas Russel, in Attorney-street, for three cents worth of the best brandy. The liquor was brought to Walmsley, who drask the potion. In a short time afterward it was discovered that he was dead. It is supposed that the article was pure oil cogane, and was given in exclange for the the set brandy.

LOLA MONTEZ, it is said, has purchased a fanciful residence on Thirdavenue, this city, and is laying out about it a most beautiful garden. It is rumored that Lola will soon wed a titled German gentleman.

is rumored that Lola will soon wed a titled German gentleman.

Business in Canada.—A letter from Montreal says: From all parts of Canada we hear nothing but the same unvaried story of hard times, dull trade, and searcity of money. No harder winter, we suppose, has ever been passed through in this country, and there is but little, if any, improvement yet. Mr. Buchanan, of Hamilton, has declared in Parliament that there are five hundred thousand persons in Canada without employment and without money—a statement which is greatly exaggerated: but there is no doubt that much depression and distress prevails. It was expected that the opening of the navigation would bring relief, but the very low price of wheat and flour tends so to retard operations and diminish returns that the expected relief is very imperfectly realized.

COLD WEATHER IN SPAIN.—A Madrid letter of the 5th says: We have most extraordinary weather. Yesterday we had a severe snow storm, and the merry month of May looked in upon Madrid and found it frosted over like one of Gunter's wedding cakes. In the provinces, the mountains are all covered with snow, and acris hyoms appears to have made up his mind to pass the spring in Spain. A fortnight past, the heat was so intense that it fairly drove the Queen and court from Madrid to Aranjuez.

THE BRITISH "OCTRACES."—The excitement concerning the visitations of British naval officers to our merchant ships among the West Indies Islands, still continues in some degree, but is evidently absting. Since the issue of our last several other visitations and detentions of our vessels have been reported, but in these reports there have been some inconsistencies and contradictions which, with other things, lead to the conclusion that there has been considerable exaggeration and misrepresentation in the reports that have resculed us concerning the overhearing conduct of the officers of the British vessels that are now on the watch for slavers. The object of this marine police is not to insult the United States or any other nation, but to punish those who may be carrying on an illegal and piratical business under the falsely assumed colors of the United States.

Advices from Rome state that the health of the Pope causes much anxiety to his friends. His Holiness is about to take a journey toward the Neopolitan frontier.

A DISPATCH from Naples says another carthquake has completed the desolation of the houses in the provinces already devastated.

INTERESTING MISCELLANY.

THEY ARE WITH US STILL.

FROM THE SPIRITUAL CLARION.
They come in visions of the night.
The beautiful, the lost.
When'er our path is shadowed o'er.
Or our spirit tempest tost.
We see again their smile of love,
And the light of their gladsome eye;
We behold the waves of their glowing hair
With a tear, and perchance a sign.

A bright eye glanced before our sight.
Or a ringlet meets our view,
Or a brow of beauty may be upturned,
Our memories to renew:
A tiny hand may rest in ours,
As a did in days now flown,
When we knelt by her side with words of love,
To win her for our own.

They come to us mid pleasure's throng, Like specters of the past. We see them wandering by our sides, As when we met them last, Then rises up the shroud, the pall, The death-like look, the bier; We look to see if this be so, And we're gusing through a tear.

When we stray alone through nature's bowers, And the leaves are rusiling by, We see by our side the loved and lost, And hear their low breathed sigh: We pluck the flowers of the forest wild, And a loved form comes to view. And they seem to rest like a dew drop bright, In the depths of the hare-bell blue.

When the fair bright moonlight floods our room.
Shining through lattice dim.
We seem to see their forms around,
And to hear their triumph bymn.
The departed, the departed,
They are with us everywhere.
And over seem from their happy home,
To call us to them there.

COLUMBUS, Wis.

The Davil's Money.—A journeyman of Alsemberg, a hamlet situated a couple of leagues from lituscels, in the direction of Ucele, says a late foreign paper, has a family of children, and a wife success. Beturning home, half drunk, a few days ago, and being well scolded by his wire, he was wicked enough to wish his wife and children to the devil, in the plainest terms. Soareely had be utered the sacrilegious desire, than a person up, with a most sinister aspect, and clothed from head to foot in black, entered the door of the house, when the following conversation is reported to have taken place: "I see, my good

people, that you have a noncrons family. Are you not dispised to sell me one of your children? "Mossicur," answered the mother, "we are poor, but we wish not to sell our children to any person. If, however, we are officed a good price—""" "lum!" said the husband, who had drank his last sease at the taren; 'it is a see," "I will give you." "And will you py beforeband." "I will give you." "And will you py beforeband." "den unded the husband. "I will pay when I come to fetch it. In the meantime, while waiting, here are five front moner." "Acrosal" said the husband, while stretching out his hand to receive the five-frame niece. The unknown, instead of handing the money, placed it on the table. Having done so, their conducted by the husband, he took his departure from the house. The workman quite reliced at the husband he had made, returned need the workman quite reliced at the husband he had made, returned need the husband he had made, returned need to held the husband he had made, returned need to held the husband he had made, returned need to held the husband he had made, returned need to held the husband he had made, returned need to have a husband to have a husband to husband. The workman quite reliced at the husband he had made, returned need to have a husband he had made, returned need to have a husband he had made, returned need to have a husband he had made, returned need to have the husband he had made, returned need to have the husband he had made, returned need to have the husband he had made, returned need to have the husband he had made, returned need to have the husband he had made, returned need to have the husband he had made, returned need to have the husband he had made, returned need to have the husband he had made, returned need to have had not had had not have the husband he had made to have he had not have the husband had not have had not have had not have had not had a husband had not had had not have had not have had not have had not had had no being conducted by the turband, he took me department on the house, The workman quite rejuiced at the burgatin he had made, returned pre-opitately, and antionaly strukbed out his hand to take up the money. The piece of silver, becreer, address closely to the table by a mysto-rious attraction, and all the efforts of the man were utterly valu, either rious attraction, and all the chorts of the man were utterly vain, either to detach if or to more it. At the same time, the perceived in the chamber an energy as black dog, with a buge much gaping open, whose ferry even were fixed on him, regarding him with an expression of a menacing and, at the same time, ironical character. Since then no human force has been able to raise the piece of money, or to expel the dog, its informat guardian. Every day the house is visited by considerable crowds of people, not only from Bruwols, but from the neighsiderable crowds or people, not only from firewests, but from the neigh-bering rillages, who, it is said contemplate, with a plous horror, this undeabted miracle, the recital of which mere or less cariched by va-rious commentaries, is now in everybedy's month. The history has as-sumed such a consistency, that the police of litra-els have felt it their duty to institute a rearching inquiry into the whole affair. Let us hope that the intelligent eceptions of these authorised agents will dissipate this new popular phanta-magoria.

THE BUDDHIST FAITH.

Of the e-ren bruderal and thirty millions of human beings who in-habit the confinent of Asia, nearly five hundred millions of them are Buddhits or worshippers of gols who, having passed through every form of entisence, through millions of years, have become at last puri-fied from mortal taint and become fitted for the beaven of eternal beatitude. A contributor to the Southern Literary Messenger, has given some interesting feets concerning this religion, so wively prevalent,

which we condense for our columns.

The Buddhist, as well as the Christian, has his "Ten Commandments," The first, prohibits killing any man or other almai; the second, third and fearth prohibits arealing, lying and adultery; the 6th, drinking any man or other almai; the second, third and fearth prohibit stealing, lying and adultery; the 6th, drinking any intermining first are birding only upon the priesthod, and they are commanded mot to look on or speak to a female; not to sleep on anything more than a cubit high; not to est between the hours of noon and midnight; not to visit any place of public announces, as gambling houses thesterne areas and such the. The primary design of enforcing this severe rimal u on the Baddhist clergy was, doubtless, merely for the incoloring of a midt of humility and self-denial; but merely for the inculcation of a spirit of humility and self-denial; but as corruptions have expt in, the spirit has been lost and only the letter of the law remains

as correptions have crept in, the spirit has been took and only the letter of the law remains. Buddhism exerts a boundless inducance over the minds of all the nations of Scothern A.i.. Even those who have little regard for it in life, will send for a Buddhist priest when neer doubt, and often leave immense legacies to the temples in order to purchase merit, which they are tanght to regard as the very ground-work of future bliss. There is no collective worship. The temples are open at all hours of the day, but are closed at survet. D-votees resort to then just whenever they can find it convenient to do so, bringing with them such offerings as they wish to present. These they silently deposit on the alter in front of the principal idel, and there, prostaling themselves three or four times, in token of adoration, they audibly repeat some form of prayer. This concluded, they depart as they came, without waiting for other worshipers to finds their devotions, or perhaps, were used a pricat. Their sacred books are numerons. They locate their heavens, as we in number, around the sides of the great mountain Franciscus, and when the topmost one has been attained, the fortunate aspirant may keps, provided that fats will allow him to accumulate a safetimes.

scale, and when the topmost one has been attained, the fortunate aspiraht may have, provided that fate will allow him to accumulate a sufficient degree of merit, that Nighan, which is the highest possible point of happiness—a communication of hiles hoped for by all, but, sharf attained by few—in not far off. In the first and second heavens body and soul are united as in our-eires; in the third, fourth, and fifth, the body exists without any admixture of mind, but perfect in its condition, respicated only glorious in appearance, and susceptible of the most exquisite copyment; while in the attribut and severath heavens, the soul is wholly unfettered from the body, and roams free as air wherever it likes throughout the universe. lists throughout the universe.

these teroagnost are universe.

Their hells are more numerous, there being eight major ones and sixteen minor ones. They are located within the base of the munitally, and the digrees of punishment become more aggrerated as the sinner sinks. The torture endures is from force dogs, wer knawing vultures, deadly serpent, vorselous reptiles, worms that feed on the vitale per-petually, and the body is torn to pieces and renes ed again and again. The duration of panishmat is varied. No being that has ever lived, not even the gods themselves, have been able to encape from these ter-rible bells; and there are mone, on the other hand, who do not, at some ruse sells; and there are some, on the other hand, who do not, at some period or other, gain a dimission to one or more of the hearten, the favorate theory being that eril is not wholly eril, nor good wholly uncontaminated until Nigham be gained. Then the happy possessor cases to ain and to safer, to know, to feel, to think and to desire; his perfections consisting in his entire insantition. The temples for this worship are costly, and magnificent. In the city of Bangkok along, there a handred and twenty thousand priests, supported at the annual expense of two to there milities delices besides retrains contributions of which of two to three milion dollars, besides private contributions, of which no estimate can be made. - Herald.

California in 1848 and 1858.—The rapid progress made by California in the last ten years is almost incredible. In that period, desert places have been converted into splendud cities; wild fields have been cultivated and now yeld an absendance of almost every kind of rich produce; telegraphs, canala, and reads have been constructed; and on all sides are seen marks of the most manishing material advance-

A few statistics will show the rapid growth of this Potosi of the nineteenth century.

nineteenth century.

At the begining of 1848, Upper California contained hardly 15,000 inhabitants, of whom, about 2 000 were in San Francisco. Its only instantiant, in which shows to be set in his practices of export being the weal, hair, hides, and tailow of these samuals. In the fertile but waste fields of Sacramonto and San Joaquin, there were a few factories, like cause in the under of the description, the products of which hardly - of the sesuly post tion.

valley of the Mississipl, across the continent, from the New Eigland States, and from foreign countries.

In June, 1810, the census reckoned 92,561 inhabitants. In 1852, they numbered 269,930; and they have continued to increase gradually, till, at the end of 1837, they am united to 597,030. classified as follows: 332,250 North Americans, 64,501, Indiana, 38,500 Ohinese, 12,000 regules, nand 4,000 negroes. In ten years, therefore, from 1818 to 1858, the population of California has increased forty-fold.

Unfortunately, the moral subrancement of California has not kept pass with its microlar progress, and thus its improvement by immigration, great suit has bees, has been retarded. Had proper security for the it cand property of its citizens been provided from the beginning; it would have avoided a great portion of the troubles that have constantly attended it; and its prosperity, infinitely greater even than now would have corresponded with the boundless enterprize of its pionectes. Vet, if the people will it, and if their rulers respond to their will, the would have corresponded with the boundless enterprise of its pioneers Yet, if the people will it, and if their rulers respond to their will, the fature may alone amply for the errors of the past, and with the oradi-cation of the spirit of revolution, and the restoration of the uniform of law, California may yet assume and rotain commercial and political supremacy on our Pacific coast. — Washington Globs.

It is a curious fact that Judge Shaw, who gave the recent decision is It is a curious fact that Judge Shaw, who gave the recent ucusion in Massachus-cit, deciding that spirtual liquors could be destroyed by any one, on the ground that they were a "common nuisance," is the same Judge who in the outset of the temperance reform, many years ago, held Dr. Cheover, guilty of libel for writing his satirical dream of Deacon Glie's distiliery, which created so muon excitement, and which every Massachuselts boy remembers so well.

Wilcorrio Count. Take the best kind of coffee prepared as for the Wildowns Count. Take the best kind of coffee prepared as for the table, and give a common drink to the child as warm as can be drank; and a pices of alum for the patient to liok as soon as it may wish bloot children are fond of alum, and will get all they need without being urged, but if they dislike it, they must be made to taste of it eight or ten times in the course of a day. It will effectually break up the worst case of whooping cough in a very short time. To adults and children in the habit of taking coffee, the remedy is good for nothing

PERSONAL AND SPECIAL NOTICES.

amertine Hall.

On Sunday, May 30, 3 P. M., Horace Dresser, E-q., the presiding of ficer, occupied the chair. After the opening of the meeting, an ex ocedingly interesting address was delivered by the Rev. Mr. Benning upon the manifestations of the Spirits by liberating Peter from the rison. During the address he gave an account of some of the mos xtraordinary manifestations which had occurred under his own observation. These manifestations were entirely new to the writer, and he forbears stating them, as he fears the public are not prepared to receive

Mr. Benning was followed by Mr. Dresser in his usual clear and lucio manner. Mr Smith exhibited considerable inquisitiveness in reference to the manifestations related by Mr. Benning.

At the evening circle several trance-mediums were present, through whom several Spirits manifested themselves, one of which purporter to be Napoleon, through Mrs. Malone. There were some very striking characteristics in this manifestation. Mr. Draper, also a good medium was influenced several times. There was a strange lady present, wh was an excellent medium, and wishes to be known only by the nam of Julia. She is not a believer in Spiritualism, but a member and strong adherent to the Methodist Church. The manifestations throug her were very interesting.

Dodworth's, Next Sunday.

Mrs. C. M. Wilbour (formerly Miss Beebe) will lecture at Dodworth Academy next Sunday, morning and evening.

Ar, Harris' Sunday Meetings.

T. L. Harris lectures every Sunday morning and evening at the small chapel of the University, corner of University Place and Waver Place, opposite Washington Square.

Mus Hardings's Lectures.

Mim Emma Hardingo will locture in Sansom-street Hall, Philade phis, on the Sundays of June 6 and 13; and at Baltimore on the Sundays of June 20 and 27. Applications to lecture on week days during June. In the vicinity of these towns, to be addressed to the cure of D Child, 510 Arch-street, Philadelphia, or W. A. Danskins, Esq., Balt

This Hall, which has been handsomely fitted up by Brother A Smith, is on Sandays especially devoted to Spiritualism. Normal Trance speakers who would like to address audiences at this platetiter in the afternoon or evening, will please address Ass Smith, Lamartine Pisco (27th-street), between Eighth and Ninth Avenue. A honest lavestigations are earnessity invited to attend these meetings, 35 r. m., and 75 evening.

Mrs. M. H. Couss will lecture at Lamartine Hall, corner of 29 street and Eighth Avenue, on Sunday afternoon at 31 o'clock, and the evening at 74 o'clock.

STRIME PRAMI. ANDREWS WIll lecture to the Spiritualists of Brook in Clinton Rull, corner of Clinton and Atlantic-treets, on Sunday, J. 6, at half-post three, r. m., and half-post seven in the evening.

Reformers Boarding House,

Mr. Levy has moved into a fine and commodious house, 231 W 35th street. We are informed that Mr. L. receives transiont as w as permanent boarders. His accommodations are good, and his ter very moderate.

"J. W. J., Arkansaa." Your communication is received and han to Mr. Conklin, as you request. Thank you for your kind offer re-specting subscribers for the Integration.

"W. P. Gates, Windham, Connecticut," is destrous of lecturers as Spiritualism for a portion of the Sundays, in the Universalist Church, in that place. "W. R. P ," writing us on business, says-" I am convinced that t

& MERCHANDISK

_		
4	WHOLESALE PRICE CURRENT O	F PRODUCE (
d	Ashres-Dery, to B at. ad val.	Cimber ook seen
	Pearl, lat sort	limber, oak, sean M fact
ľ.	Hecurenx-Dury, 10 B ot. ad val. American Yellow, 18 lb. 32 a 48	leorgia Pine, wor lank, GP, un
0	Hrlatics-Dorr, 4 P ct. ad val. Amer. gray and white 30 s	
0	Amer gray and white 30 a 13	loards, NR. hox. loards, Alb. P. up
	Coffee -Dury, 15 % of ad est Java, white, % lb	loards, bity work loards, do. oir. p'i
. [Brestl.	lank, city worke
<u> </u>	Laguayra	lank, olly Spruce
-	Cotton.	Do. Ced. 3 ft. let qu Do. Ced. 3 ft. 2d q
	Ordinary	lo. Company, 3 R lo. Cypross, 3 R
0	Middling Fair	iank and Boards, overde, NR. Inst. coards, AB. P. an coards, AB. P. and P. an coards, AB. P. an coards, AB. P. and P.
f i	Feathers - Derr. 54 9 04 Live ticese, # lb	o. WO. hhd o. WO. bbl
1	Finx Dury, 15 % ct. ad val.	o. RO. hhd leading, WO
n	Finx -Dury, 15 % ct. ad val. American, w 15 8 9%	folusses—Derr, lew Orleans, W g
	American, w. lb. 8 e 0% Flour and Meal—bury, lb \$\pi\$ and vel. 1 Sour 3 00 4 00 Superface, No. 2 3 00 4 10 Superface, No. 2 3 00 4 10 State, common hand 4 20 4 23 State, straight brand 5 State, straight brand 5 State, straight brand 6 10 4 10 Mich and linh state, da 4 0 4 23 Mich and linh state, da 4 0 4 23 Mich and linh state, da 4 0 4 25 Ohio, groud brands 4 00 4 6 0 Ohio, cutta brands 4 0 4 6 6 Ohio, cutta brands 4 0 6 6 6 7 Cenasce, face brands 4 0 6 6 6 7 Cenasce, face brands 4 0 6 6 7 Canada, superfine 4 0 6 6 7 Canada, superfine 4 0 6 6 7 Erandywine 5 70 7 Erandywine 5 7 Erandywine 5 70 7 Erandywine 5 7 Erandywine 5 7 Erandywine 5 7 Erandywine 5 7 E	orto Rico Luba Muscovado
i	Superfine, No. 2 3 50 4 4 10 5 State, common bland 4 20 4 23 7	Trinidad Cuba ard. atc., sweet.
b	State, extra brand 4 30 6 4 50	
0	Mich. and Ind. state, do 4 30 • 4 35	Valls—Darv, 24 ? Cut, 4d. and 6d., ? Vrought, Americ
;	Ohio, good brands 4 50 a 4 55 Ohio, round hoop, com. 4 40 a 4 75	Jila-Dury, Palm
t t	Ohio, fancy brands 4 50 0 6 50 Ohio, extra brands 4 50 a 4 75	Sperm (foreig or other Fish
ē	Genesee, fancy brands 4 70 = 6 75	Olive, 12b. b. & b
à r.	Canada, extra	or other Fish Flor. 80 fl
-	Western mutes, 100 at 20 at 30 Michigan famory humans 4 do 4 d	Linseed, English Whalo
١	Rich Country 6 60 a 8 73	Do. Refined Wint
۱,	Baltimore, Howard-street, 4 75 e 5 75 Rye Flour 300 e 8 ee Corn Meal Jersey 3 50 e 8 64	
K-	Corn Meal, Jersey 3 50 • 3 64 Do. Brandy wine 3 95 • 4 68	in Hour whi In thomas Higher, mind Int OK E sal
ζ,	Do. do. Punch18 00	Potatecs.
ie	Wheat, w. G., % bush 1 27 • 1 35	Ble Potatoe Starch
r-	(he Ohio	Provisions — i
e	Chicago, s	others, 15 Th Brof, mess, count Do. do. city
۱	My B, INDIVIDUAL	
a	fire Southern white 73 • 14	Do. prime, count Do. prime, city Do. do. moss, \$ t Pork, moss, \$ bb
ا •:		Pork, mess, 🚯 bb Do. prime
ь	Barley	Do. prima Do. do. mass Do. do. clear Lard, O l'inb. B
۱ ا	ats, Canada	Hame, picklod
g n,	Pens, bl. c. P 2 bush 8 2710	Hams, picklod Shoulders, pickle Beef Hams, in pkl Beef, smoked, R
10	Hay.	Butter, Orange c Do State, fair to Do. Ohio
10	Hemp	Do. Ohio Cheoso
ր Մա		Rice-Duty, 15 Ordinary to fair, Good to prime
	-000 00 1	
, 'a	Jule 100 00 a100 00	Salt- Derr, 18 ' Turk's Island, P
	Do. do. dressed160 00 ±180 00	Bt. Mortin's
	Hirler-Derr, 4 Th et. ad val.	Do. do. Valitov.
he Iy	## 15 and ## 27 and ## 25 21 jb., 76 lb	Heeds-Derr, r
•		Clover With Timothy, Witten Flax, American
el-	Maracaibo, s. and d 10 a	Sugars—Dett.
n	Telephone 20 0 71	
ng Or.	Dry south	Cuba Muscovado Porto Rico
u.		ilavana, B & Y Manilla
		Havena, B. & Y. Manilla. Stuerts' D. R. L. Stuerts' do. do. Stuasts' do. do. Stuasts' A. Stuerts' ground
or or	Honey-Dury, 24 % ot. ad val. Cuba, % gal	Bluarte', A
aC 0	Hope -Dury, 18 % ct. ad val.	Tellow-Day
12 11		Tellow-Dury American prime
al	Horns-Dury, 4 38 ct. ad val. Oz, B. A. & R., O. & C. 6 4 16 5	Tras-Dury, 18 Gunpowder
th-	Leather (Sole) -Dury 16 % at ad tot	Hyson Hyson, 1 Hyson Skin Twankay Ning and Ooler Powohong Ankol
l io	F.cather - (Sole) - Dury 16 % ct. ad *** Oak, Hi, Li, % lb 26 a Do. middle 25 a Do. Hoavy 25 a Do. dry hida 24 a Do. dry hida 25 a Do. dry hida 26 a D	Hyson Skin Twankay
lyc	Do. middle	Ning and Octor Powellong
400	the Head states	Congou
_	Hemlock, light	4
V ca ve i	De demand 17 d 17	A. Bason Fleet A. F. B. Merin Bup. Pulled Co No. 1 Pulled Co
rm	" 	A. K and K M Bup. Pulled Co
do	Lisme - Durr, 10 % at. ad val. Rockland, com	No. 1 Pulled C Extra Pulled I Peruy, Wash.
re) ====p	Valparate Un

	OF LUCOUPER OF MEMO	ПA	am	OB
	Yard:	s.n.	!	rice
	Timber, onk, scantling, 3		•	
	M fact	nn	414	m
	Timber or fims. F 16	an	al7	۸0
i	Georgia Pine, worked 30	M .	435	00
ı	Plank, GP, un	~	a2H	
ı	Plank and Boards, NH, cl. 40	00	a 10	
1	Plant and Boards, N. C. Ct. 40		a33	
1				00
1	Boards, NR hov17			99
ı				23
Į				
1				24
ı			•	
				20
H				₩
ı	Plank, oily Spruce w. d.			23
	Shingles, P bunch 2	50	. 3	
٦	Do. Ced. 3 ft. let qu. T M.35		a37	103
	Do. Ced. 3 R. 2d qu30	DO)	a 36	00
í	Do. Company, 3 ft, 40	Ю	a-	_
ż	Do. Cypross, 2 ft 22	IIO .	g	
ĺ	Do. do. 3 R 10	90	a20	OQ.
•	Lathe, E., 7 M		a l	14
	Staves, WO. pipo 40	m	495	œ
	Do. WO. hhd86		476	
	Do. WO. bbl26		1.10	
	Do. RO. hhd		460	
	Has line Web		a	_
	Heading, WO	•••		_

Heading, WO	1 00	a-	-
Molusucs-Dorr, 21 2) ct.	ed t	n).	
New Orleans, W gal	33	a	1.
Porto Rico	27	4	35
Cuba Muscovado	23	d	
Trinidad, Cubn	23	а	21
Card. ele., sweet	21	•	*
_			
Nails-Darr, 24 P ct. ad.	val.		

n, 4; Olive, 24; Linsced, ps fisheries), and Whale i (for.), 16 % et. ad val. in ((or.), 10 % et. ad val.

bx ... 500 a 4 37 %
cal. ... 11 1 % a 10 %
in, it gal. 60 a 70
h... 60 a 70
h... 60 a 70
h... 60 a 70
h... 67 a 70
h... 68 a 80

..... 2 00 a 2 00 Durr, Choose, 24; all act ad val.
11, 12, 78 bl. 10 00 al4 00
11, 12, 70 al4 00
11, 14 00 al4 00
11, 17 00 al8 00
11, 10 al8 10
11, 1

Pict. ad val. Picwt. . ____ a 2 00

21 74 ct.

ry, 9 % ct. ad val. 10, % lb... 10%s---

15 Tk ot. ed vel.
28
20
20
20
10
10
10
10
27
27
28

| Lump. | Peter | Wash | Peter | Wash | Peter | Wash | Peter | Wash | Peter |

TO THE PATRONS OF THIS PAPER.

Tarms or till Prilling Transper Toom or the Frience L. Toomer's Ma. Bonths Ma. Bonths To day Synchibers, if Dellveyed To day Synchibers, if Dellveyed y Szera i Bern, if Delivered 9 00 and discount is made to local and traveling Agents.

DR. JOHN SCOTT.

DR. JOHN SCOTT,

LATE of St. Louis, SPIRIT PHYSICIAN, Informs his ricends, and all those who may be suffering rom disease, whether Chronic or Acute, that he has removed from St. Louis to the city of New York, where he has taken he large and commodition house, BEACH 1STIRET, near St. Johns Tark, and I now pressered to receive a few patients in the large and Filler Inst-ILUNGE. Office hours, from B. A. B. to 1 F. M., and I row 3 to 6 F. M.

Mr. J. Liniten, for a number of years, was afflicted with Cancer of the Words. A perfect cutre was made in 20 days. Address, Mr. Johnston and Carlotter C

cure made in the e-months, the young lady being now altered to excite and with a perfect formed foot and ankle. Diawings of the various forms during the change are now in powerstion of the various forms during the change are now in powerstion of the various forms during the change are now in powerstion of the firm of Lemmon & Overstall, St. Louis, Mo. called upon Dr. Scott, to be relieve to of pains in the back, supposed to be rheumatic, obtained the desired relief, and was then intermed by the Doctor that in avery short time he would have the ratio use of the limbs. In the course, when the interned by the Doctor that in avery short time he would have the ratio use of the limbs. In the course of the limbs and the national love the ratio use of the limbs. In the course of the limbs and the national expensions of Spiritualism, on Bible, historical temperature of the limbs and the was conspelled to be carried to the hotel, where he remained paralyzed. His bruther went to Bultimore, and a his entreasty no was carried to the hotel, where he remained paralyzed, and the bruther went to Bultimore, and a his entreasty no was carried by under the Sectif hands outlety.

Mrs. Ellen Miller, daughter of the Res. Mrs. Sectif hands outlety has honeless. She averseed a desire to invest he had a surrounded by her physicians attending now be to be in the fast stage of a mountplan, and as such, was given up by them a honeless. She averseed a desire to investe he rail a surrounded by her physicians attending now be to be in the said stage of a mountplan, and as such, was given up by them a honeless she averseed a desire to investe he rail a surrounded by the relievable and the surrounded by the relievable of the limbs. The second was the patient and the surrounded by the physician attending now be to be in the surrounded by the physician attending the parties of the

Is two days she was enabled to walk-perfectly cured in five days. Pinc. street, but we it well its and Thirtmenth, at. Louis the regular physicians, and pronounced unable to live one hour, with Hemorrhage of the Lungs. The bleeding was stopped in four infinites. Frank Newell, book-keeper to the firm of Statemons and Jan-mary, it Louis, corned of "unitering by one application of the

Fish. No well, book-keeper to the firm of statemous and Janary, it Louis, cured of "statering by one application of the hand.

Mr. Mot'amnit, Bit. Louis, a very had case of Heart Divesse, oursel by one application of the hand.

Mrs. Mary stowart, Bitmorrhage of the Worsh, Cancer upon the book, and saveral other discose. This case being one of extreme delicacy, the full particulars will be made known and J. M. Moore, of the firm of Moore & Patterson, Louisville, ky, we nearly doubled up with rinoumation, perfectly cured in one month.

J. M. Moore, of the firm of Moore & Patterson, Louisville, ky, we nearly doubled up with rinoumation, perfectly cured in one month.

Govern E. Welsott, Par. artist, of Columbia O. Carcel, Govern W. Moore, fell off other two applications of the hand.

SPIEUT PIEUFALA CHOON.

GIVEN TO JOHN SCOTT AND PREPARED BY VIOLENCY.

This is a most large of the firm of the work of the hand of the property of the columbia of the color of

the numering, was in less than one week completely cured, and hundrels of instances on he referred to where the same results have followed the use of this invaliable remedy. Price, \$1 per box.

For work or inflamed cype this presentation stands unrivaled it never claim to give inmediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and pormanen. Price 50 cents.

For 7-tion, Ergsploids, Stall libours, and all Scrofulatic couptions of the Stall Ribours, and all Scrofulatic cupitions of the Stall Ribours, and was stall continuously and warranted to exit and of the stall ribours. Price 31 cents of the Stall Ribours, and warranted to exit all of the stall ribours of the Stall Ribours, and warranted to exit all of the stall ribours of the Stall Ribours, and warranted to exit all of the stall ribours of the Stall Ribours, and warranted to exit and present of 17. So the never in a single instance, failed to effect a permanent and positive cure, no matter how aggravated the case, it will be found trimplantly efficience and the first allowed the stall ribours of the stall

WOODMAN'S

WOODMAN'S

REPLY to Dr. DWIGHIT—The THREE
LETTERS of J. c. WHODMAN Eng. 6a distinguished lawy or of bortland, Med. in reply to the indiscriminate assaults of lev. Dr. Dwight, on Spiritualism, will be on our counter and for sale before this paper reaches our readers. It is a strong production, clear, direct logical, and we heartily commend it to the attention of the feinard of the caure. The divine with his fags and fagey ideas absorbed from the chools of the spirstion restling upon him. Mr. Woodman meet a him at every point, and at every thrust of his lance manages to fluid an open foint or cracked link in his armor. Still he is compar-tossic, and furthers to make an unmanly use of his advantage. He does not press his opponent through the wall, nor mutilate him when he absorate his a mitheful to defeat him, and to the Dactor's own platform, which, we think, he has fully use cocked in dieling. The work may be regarded as certainly one of the attlest expanitions of Spiritualism, on Bible, historical and philosophical grounds, which he we Dispensation has called forth. Price, 22 cents, and the Spiritualism.

WHEELER & WILSON

WHEELER & WILSON

WHEELER & WILSON

MG CO'S SEWING MACHINES.—
Indition, where you're implying financianty, have york; Mayinghi financianty, have york; Mayinghi financianty, have york; Mayinghi financianty, have york; Mayinghi financianty, and at the other, and the other other, and the other, and the other, and the other other, and the other, and the other other, and the other, and the other other, and the other other, and the other, and

ORTON'S REMEDY

ORTON'S REMEDY

CINS and OTHERS—Great difficulty has been experienced in the Honor stable present of the Honor stable present difficulty has been experienced in the Honor stable present difficulty and the same time at fair. The Remedy here offered, it is bettered, accomplishes all these objects more perfectly than any other strang, or combination of drugs, known to the Mercas thered, accomplishes all these objects more perfectly than any other strang, or combination of drugs, known to the Mercas to the discuss, conforming to Historican theory of the American Strang, or combination of drugs, known to the Mercas to the discuss, conforming to Historican the Will commend it to the new school, while the superior efficacy (if submitted to trial) will not fail to visificate its value to the old. Indeed, it will tarrily be found to disappoint even the must extrawagant expectations of the historican the patients. In the large number of cases with the stable of the superior efficacy (if submitted to trial) will not fail to visificate its value to the old. Indeed, it will tarrily be found to disappoint even the must extrawagant expectations of the theory of the submitted to trial will not fail to visificate the value to the old. Indeed, it will tarrily be found to disappoint even the patients of the fail and the fail of the system, a single chill only has supervened. It needs only to be official for its astistantion of our part of the constitution of the fail and the submitted to the patients. It needs only to be official for its astistantion of our and operate as Cathartic, and that no alchors of the submitted of our and operate as Cathartic, and that no alchors of the submitted of our and operate as Cathartic, and that no alchors of the submitted of our and operate as Cathartic, and that no alchors of the submitted of our and operate as Cathartic, and that no alchors of the submitted of our and operate as Cathartic, and that no alchors of the submitted of our and operate of the submitted our operation of the case in the FOR FEVER and AGUE .- To PHYSI-

POPULAR HOMEOPATHY.

POPULAR HOMEOPATHY.

NERVESE'S SPECIFIC REWEDY for NERVOUS HEAD-ALDE (formerly Curris & Wesse's). This Medicine has been tested for exercil years. Delicate Ladies afficied with this officition, as well as library and business men who had overwheat their brains, have fell its effects, if generally relieves the patient without learing any had after effects. Friedrents, or the patients without learing any had after effects. Friedrents, who was also also been supported by the patients of the p

HEALING MEDIUMSHIP,

W. C. HUSSEY, has removed from 477 of Broadway to 274 CANAL STREET, four doors east of Broadway. Mr. II uses on medicinal preparations in his practice, but in both scatte and chronic diseases, depends enterly upon Nature's potent agency—18 owners definer its vertically upon Nature's potent agency—18 owners definer its vertically and proceedings.

Mrs. J. HULL, whose healing powers have been salirhetu-rily tested during the post winter, as an assistant to Mr. M. will attend to lady patients when desired. Office hours, from 9 to 12 a. m., and from 1 to 5 r. v.

RECENT DAY PAPERS.

SERIES of close surmarizings on our Car-A dinal Institutions. By SILENY LONG. Rep ated from the "Ago of Reason," Published by SCOTT'& RAE, 6 BEACH STREET, Now York.

1. Freedom rs. Churchdom: an inquest. Which shall be

Firthcoming by the name Anthon:
11. Orimes and Creed. 111. The Psychical World.
For sale at S. T. Murason's 5 Great Jones-st. \$1 500 per 100

KNOW THYSELF.

A ND he SUCCESSFUL.—A new Chart,
A ND he SUCCESSFUL.—A new Chart,
I with a written Delonation of Character, Business Adaptations, etc.
Address,
R. F. Willes M. S. Four Chart, Delineation and Conjugal Adaptations,
30 100.

FOUNTAIN OF HEALTH,

By COURTHAAVENUE, near TwentyOPPOURTHAAVENUE, near TwentyBy tritinal Accessed, a through the "Laxing on of Handa". Our
viceous in the past gives in hope for the future.
Chairvoyant Kanninations under when districted.
Office hours,
from 8 to 13 a. m., and from 2 to 4 r. m. R. F. Wilson,
310 3m.

J. B. CONKLIN, MEDIUM.

UNDERTAKER :

UNDERTAKER:

OINTEEN SEXTON of the ORory duly connected with the imangement of Finesais, Every
Bernal Case, set, etc., applied at about notice, Interments
Burial Case, set, etc., applied at about notice, Interments
Burial Case, set, etc., applied at about notice, Interments
Burial Case, set, etc., applied at about notice, Interments
Burial Case, set, etc., applied at about notice, Interments
Burial Case, set, etc., applied at about notice, Interments
Burial Case, set, etc., applied at about notice, Interments
Burial Case, set, etc., applied at about notice, Interments
Burial Case, set, etc., applied at about notice, Interments
Burial Case, set, etc., applied at about notice, Interments
Burial Case, and Interments
State of Case, and Interments
Burial Case, and Interments
Bur

Just Published .- Fifth Edition OF the "MAGIC STAFF."

AN AUBIOGRAPHY

ANDREW JACKSON DAVIS.

ANDREW JAUASON DAVIS.

This volume gives an accurate and rational account of the social, psycholological and Literary Career of the author beging with his first memories and according step by step through every subsequent year to the present period. In the Authority of the control of the present period of the Authority of the Control of Control of the Control of Co

SPIRIT MATCHES.

NEW INVENTION, without Brimstone A NEW INVENTION, without Brimstone A and unpleasent finner, perfectly water proof, and safe for domestic use, trade and transportation by ship, rathreads and otherwise. Warranted to keep seed not to a years in the most bound climates. Prices sange from 21 to 83 bet grown, yearlous countries and put up in a samperior manner for shipping and horse consumption, manufactured and sold at the lower price. Orders may be sufficiently until or otherwise, to the

IN PRESS.

A ND will be issued in the course of a few e. a.g., a. 5 Great Jones-street, New York.

A. C. STYLES, M. D.,

A. C. SIYLES, M. D.,

PRIDGEPORT, CONN., INDEFENDENT

CLARVOYANT, guarantees a true diagonals of the dissease of the person before him, or no fee will be claimed.

The state of the person before him, or no fee will be claimed.

The state of the person before him, or no fee will be claimed.

The state of the person before him, or no fee will be claimed.

The state of the person before him, or no fee will be claimed.

The state of the person be person be described.

The person before the perso

COURNEY & PAYNE,

COURNEY & PAYNE,

A TTORNEYS and COUNSELLORS at

A LAW. Offices 346 BEOADWAY, New York and 9

COURT-STREET, Brooklyn.

Moors COURT-STREET, Brooklyn.

Brooklyn and New York, and the adjoining counties. By the prompt and undit ideal attention to flushings, the pays to describe their above for the patronage of the New York, and W. S. COURTEEY,

802 tf. B K. PAYNE.

BOARDING.

BOARDING at Mn. LEVYS, 231 WEST THEATY-FIFTH STREET, where Spiritualists can live with comfort and contemp, with people of their own senti-

MISS C. E. DORMAN

WOULD inform her friends and those who may wish to consult her, that she has REMOVED to NEWARK, N. J., where she will make examinations and pre-scriptions for the sick. Residence, 261 BROAD-ST. 213 41*

DR. G. A. REDMAN,

TEST-MEDIUM, has returned to the City of New York, and taken rooms at 15 WEST-TWELFTH.

THEET, between sixth and foreith avenues, where he will receive visitors as formerly.

TO SPIRITUAL INVESTIGATORS.

TO STAKLI OBL. INVESTIGATIONS.

JINS. BECK. RAPPING, "FIPPING, and TRANOR SPELING, SEKING, HEALING, PERSONATING, and TRANOR SPELKING MEDIUM. Silencer inquiries can consult her from 9 a. w. to 10 v. w., at her residence 139 WEST SIXTENTH STREET, to tween between hand hightheavenues, Now York City. A birthy developed Rapping Medium is associated with Mrs. BECK.

NEW PUBLICATIONS.

DISCOURSES. By COIA L. V. Hatch. \$1.
OBAL DISCUMSION. BOUND, 63 CONES: paper, 38 CONES.
FOR SECTION OF THE SECT

MOTHERS! MOTHERS!! MOTHERS!!! A N OLD NURSE FOR CHILDREN.

A NOLID ACTION MR WESTER WAS STATE OF THE MALE AND ACTION OF THE MR WESTER WAS BOTTON STATE OF THE MALE AND ACTION. It has no equal on earth. If greatly reducing all luftsimmation—will allay all pains and is sure to regulate the bowels. Depain upon it, mothers, it will gare rest to yourselves, and relief and health to your climats. But the mat health can be estimated by deliars and conte, it is worth its welfact in solid.

SPIRITUAL PUBLICATIONS.

CHARLES PARTRIDGE'S CATALOGUE.

TUBLISHING OFFICE. 20 BROADWAY, NEW YORK.

Our bit cohorses all the principal works devoted to Spirito-aliza, whether published by correless or others, and will com-prehend all works of value that may be issued bereafter. The reader's attention is particularly invited to those named below, all of which may be found at the edited of the Sentru at Tran-sarse. The pultage on books is one cont per ounce, and two owns where the distincts is over three thousand siles, and in all cases must be seemed. Powens ordering books should there-fore used and its most to cover the price of petage.

Lyric of the Morning Land

By Res. Thomas L. Harris. A beautiful poom of a000 lines (as pages) Limo, dictated in thirty hears, printed or the finat pages and elegantly bound. Price, plain muslin, 72 cents; ranking gilt, \$1; morocco gilt, \$1.25. Charles Partrolge, just linber.

Epic of the Starry Heaven.

By Rev. Thomas L. Harris, Spoken in 20 hours and 16 mirates, while in the trace state. See pages, thoma 4800 from Price, plain bound, 25 centr; get mades \$1. Post age, the cases. Charles Partidge, pulsaries?

Lyrio of the Golden Age. A posse.

By Rev. Thomas: L. Harris, asther of "Epic of the Starry Heeven" and "Lyric of the Morning Land." 417 pages. 17mo. Price, plans boards \$1 607; gilt, \$2. Postage, Steate. Calefor Printings, publisher.

Spirit Manifestations

By Dr. Harn. Experimental investigation of the Spirit-manifestatuca, demonstrating the existence of Spirits and their commandon with mortals; decrine of the Spirit-world respecting Heaven, Hell. Morality and God. Frice, 87 75. Postupa, 20 cents. Charles Faringa, publisher.

The Spiritual Telegraph.

Volume 1., a few copies complete, bound in a substantial manner. Price, \$2. Charles fartridge, publisher.

The Spiritual Telegraph n Price #1

The Telegraph Papers.

a Falegraph Papers.
Nies Volumes, Home for the years 1833, '4 and '8, about 400 pages, with complete index to each release, hand-sourcely bound. These books contain all the more important articles from the weekly Struttrat Transcass, and embrace nearly all the important aptitual facts which have been made public damag the three years ending May, 1837. The price of these books it if cents per volume. Postage, 90 cents per volume. Postage, 90 cents per volume.

ke Shekirah, Vol. L.

wommers, vol. 1.

By S. R. Brittan, Editor, and other writers, devoted chiefly
to an inquiry into the spiritual nature and relations of
Man. Bound in multin, price, \$2; alegantly bound in
Bostoco, lettered and grill in a style switchle for a giftbook, price, \$3. Tustare, \$1 cents, Charles Partridge,
mabblaher.

Volumes II. and III.

Plain bound in muslin, \$1 40 such: extra bound in mo room, handsomely gitt. \$2 such. Postage, \$4 cents such Charles Partridge, publisher.

Brittan and Richmond's Discussion.

state any attempts a precision.

400 pages, ectavo. This work contains twenty-four letters from each of the parties above named, embodying a great number of facts and arymmetric, we and me, designed to it. Pastrais the sportsual passements of all ages, but especially the majors manifestations. Proc. \$1. Padage, 25 cents. Charles Partridge, publisher.

Brittan's Beview of Beecher's Report.

Wherein the conclusions of the latter are carefully examined and totaled by a comparison with his prunions with reason and with the flets. Price, 25 cents, paper bound, and 35 cents in smellia. Puttigs, 3 and 6 cents. Charles Partiags, publisher.

The Tables Turned.

Names Jurned.
By Rev. B. Brittan. A review of Rev. C. M. Butler B. D. Thus is a basel refutation of the principal objection, arged by the chergy segment forintialism, and is, therefore a good thing for general circulation. Price, single crypts 20 costst. Purisgs, 8 comb. Charles Partingle, publisher

Fitualism.

By Judge Edmends and Dr. G. T. Dexter, with an appendix by Hon, N. F. Tallenadge and others. Price, \$1 20. Post age, 30 cents. Charles Fartridge, publisher.

Spiritualism, Valume II.

By Judge Edmonds and Dr. Daxter. "The truth against the world." Price, \$1 28. Pustage, 30 cents. Charles Partridge, publisher.

resursing, psolubler.

Physico-Physiological Researches.

By Barse von Reichenbach. In the dynamics of Magnetisms, Lieutrenty, Heat, Light, Crystalization and Chemina, in their relations to vital force. Complete from the Germans second selficies, with the delition of a Freiner and the Complete of the

uros from the Spirit-World.

CORINE ITOM the Spirits worth.

By Rev. R. P. Wilson, Medium. Dictated by Stephen Olin.
This man interesting volume of 500 pages. Price, 60 cents
Postage, 10 cents. Crayles Partridge, publisher. Lhe Lily Wreath.

By A. B. Child, M.D. Spiritual Communications, received chiefly through the mediumship of hirs. J. R. Adams. Frice, 86 cents, B. and \$1.00, according to the style of the blading. Postage, is cents.

sphy of the Spirit-World.

Charles Hamsond, Medium. Price, 65 cents. Poet-12 cents. Charles Partridge, publisher.

rview of Dod's Involuntary Theory of the Spiritual Manifestations.

By W. S. Courtney. A most triumphant refutation of the only material theory, that deserves a respectful notice. Price. 25 cents. Postage, 3 cents. Charles Partridge

By Justimu Kerner. A beak of facts and revalations con-cerning the inner tile of man, and a world of finits. New selfides. Price, 26 cents. Postage, 6 cents. Charles Par-titiges, publisher

trings, punisher

Sulling's Pherumatology.

By Prof. George Beah. Being a reply to the quantiens,
What Ought and What Ought Not to be Belleved or Disbelleved concerning Presentiment's Vision, and and Apparitions according to nature, reason and fleripters, tragslated from the German. Princ, 75 cents. Postage, 16 cents.
Charles Partridge, publisher.

The Approachies Conference of the Conference of the

The Approaching Crisis. By A. J. Davis, being a review of Dr. Bushnell's reces

A Chart. By A. J. Davia. Exhibiting an outline of the progressive history and approaching destiny of the race. Price, \$1. Charles Partridge, publisher.

The Present Age and the Inner Life.

By Andrew Jackson Davis, being a sequel to Spiritual In-tersourse. This is an elegant book of near 200 pages, oc-tave, illustrated. Frice, \$1. Parings, 33 cents. (harles Partridge, publisher.

The Colestial Telegraph.

In Colegnal largraps.

By L. A. Chalgont. Ur, Secrets of the Life to Come; where
in the existence, the form, and the occupation of the soul,
after its separation from the body, are proved by many
years' experiments, by the means of sight extends comnambolists, who had eighty perceptions of thirty-six persons in the spiritual world. Price, \$1. To stage, 10 contr.
Chalce Partidge, publisher.

**ense in the Spirit. Warld; or, Life in the Spheres.

By Hudson Tuttle, Medium. Price, muslin, 50 cents; pa per, 25 cents. Pustage, 7 cents.

The Pilgrimage of Thomas Paine.

By C. Hammond. Dictated by the Spirit of Thomas Paine Paper, price. 40 cants; musics, 75 cants. Postage, 18 cents. Charles Partridge, publisher.

The Clairvoyant Family Physician.

Or Hrt. Three. Price to ess I . Pullings III aug cices from Spirit-Land.

By Nathan Francis White, Modium, Price, 75 cents. Fost age, 13 cents, Charles Partridge, publisher. spiritualism; Its Phenomena and Significance.

An Emay read, by invitation, before the New York Chris-tian Union, by Charles Partridge, Editor of the retarroat TREMORATS, together with a report of an enauting Discus-sion on the mblyet. Pp. 64. (Published at this office,) Single orpias, 13 conts; postage, 8 cents. 31 per dozen: postage, 80 cents.

SPIRITUAL BOOKS BY OTHER PUBLISHERS.

The Great Harmonia, Vol. I. The Physician.

By A. J. Davia. Price, \$1 2a. Postage, 30 cents. The Great Harmonia, Vol. II. The Teacher. By A. J. Davia. Price, \$1. Fostage, 19 cents. The Great Harmonia, Vol. III. The Secr.

By A. J. Davis. Price, \$1 Fostage, 19 cents. The Great Harmonia, Vol. IV. The Reformer.

By A. J. Davis. Concerning physiological vices and vir-tues, and the seven Spheres of Marriage. Price, \$1. Post age, 19 cents.

The Harmonial Man. By A. J. Davis. Price, 30 cents. Postage, 6 cents.

The Philosophy of Special Providence, By A. J. Davis. A Vision. Price, 15 cts.; postage, 8 cts.

Free Thoughts on Religion.

By A. J. Devis. Price, 18 cents; postage, 2 cents.

The Magic Staff.

An Autobiography of A. J. Davis. Price \$1 25; postage 22 cents.

The Philosophy of Spiritual Intercourse.

By A. J. Davis. Price, 60 cents; postage, 9 cents.

The Penetralis. By A. J. Davis. Price, \$1; postage, 22 cts

The Macrocosm, or the Universe Without-

By William Fishbough. Paper, bound, price 80 musin, 75 cents; postage, 12 cents.

Hymns of Spiritual Devotion.

By Rev. Thomas L. Harris. Two vols. in one. A collec-tion of Hymns from the Spirit-life, adapted to the wants of families circles and congregations of Spiritualists. Plain muslin, 75 cents; postage, 8 cents.

Compandium of the Theological and Spiritual Writings

upanusum or the Theological and Spiritual Writing:
of Swedenborg.

Being a systematic and orderly spitome of all his religious works. With an appropriate introduction. Frefaced by a full life of the author, with a brief view of all his works on Ecinece, Talissophy and Theology. Price, \$2 postage, 45 cents.

Biography of Swedenburg.

By 3.3 G. Wilkinson, M. D. Price 76 cts.; postage, 11 cts. Heaven and its Wonders

The World of Spirits, and Hell. By Emanuel Swedenb A fine 8vo. of 334 pp., cloth. Price, 75 cts.; postage, 30 The Conflict of Ages Ended;

A Succedanceum to Beecher's "Conflict of Ages." By Rev. Henry Weller. Price 83 cents; postage, 17 cents. Spiritualism Explained.

Iritualizm Expisited.

By Joel Tiffap. Tweive Lectures delivered in the city of New Yors, entitled The Demonstration of Truth, The Spend of Relations Sphere. Communications, Philosophy of Progression, Mediumship, Spiritual Realing, Condition of the Spirit, Organization, Indianation, What Constitutes the Spirit, etc. Fries, \$1; patter, 17th Constitutes the Spirit, etc. Fries, \$1; patter, 17th Constitutes the Spirit, etc.

The Spiritual Reasons

By E. W. Lewis, M. D. A book of Facts, Ressonings, and Spiritual Communications. Price, 7s cts.; postage, 12 cts.

Comia's Positive Philosophy.

Translated by Harriet Martineau. A new and elegant shitner in one volume. Price, \$3. This work is in one splandid octave of \$30 pages, large type, siegant paper, and neatly bound in cloth. Trinted verbeins from the London For sale at this office

By F. Rogers. Homan and Mundane; or the Dynamic Laws and Raistions of Man. Bound, price, \$1; postage, 24 cts. Light from the Spirit-world.

By Rev. Charles Hammond, Medium. Being written by the control of Spirits. Price, 75 cents, postage, 10 cents.

The Bouquet of Spiritual Flowers;

By A. B. Child, M.D. Received chiefly through the mediumchip of Mrs. J. S. Adams. Price, Scale; postage, 18 cts. Pasime of Life:

A Compilation of Paalma, Hymns, Chanta, & Chamber et embodying the Spiritual Progressive and Reformatory S-timent of the Age. Price, 75 cents; postage, 14 cents. Night Side of Mature.

By Catharine Crows. Ghosts and Ghort Seers. Price 2) 25; postage, 20 cents.

rw Testament Miracles and Modern Miracles.

By J. H. Fowler. The comparative amount of evidence for each; the nature of both; testimosy of a hundred witnesser. An Examy read before the Divinity School, Cambridge. Price, 30 cents; postage, a cents. Spirit Manifestations. Spirit-works Real, but not Miraculous.

Natty, a Spirit.

sty, a Spirit.
Alian Putam, Eaq., Roxbury, Mess., is the author one compiler of this Narrative and Computer of the Narrative and Computer of the Narrative of the production of the Spirits likeness, by an artist on canvas, through spiritual visions, communications, directions, etc., 176 pages. Price, muslin bound, 63 cts. Postage, 8 cents.

The Healing of the Nations.

Through Charles Linton, Medium, with an elaborate intro-duction and Appendix by Cov. Tailmailge. Illustrated by two beautiful steel engravings. Contains 550 pages. Price, \$1.60; postage, 30 conts.

ence va Spiritualism. Busines vs. Spiritualism. Dy Gunta A treatise on Turning Tables, etc. The general subject of Medera Spiritualism sed its theological bearing is considered in two volumes of nearly 1000 prices. Price, \$2.20; pastage, se seems A Synopsis of Spiritual Manifestations.

By J. S. Williams, Medlum. Price, 5 ots.; postage, 1 cent

Evangel of the Spheres.

Mesmerism in India.

By Dr. Estaile. Price, 75 cents; postage, 13 cents.

Modern Spiritualism.

By E. W. Capron. Its Pacts and Fanaticisms; Its Consistencies and Contradictions; with an Appendix. Price, \$1: postage, 20 cents.

The Bible; is it a Guide to Heaven?
By Geo. B. Smith. Price, 25 cents; postage, 3 cents.

Spiritual Experience of Mrs. Lorin L. Platt. Price, 25 cents; postage, 3 cents

Principles of the Human Mind.

By Alfred Smea. Deduced from Physical Laws. Price,
25 cents; postage, 3 cents.

History of Dungson Rock.
By Enemo. Dictated by Spiritz. Price 25 ots; postage, 8 ots.

Voltaire in the Spirit World.
Given through Mrs. Sweet. Price 10 cents; postage 2 cts.

Dr. Hare's Lecture at the Tabernacie. Delivered in November, 1853, before an audience of 8,000 in the city of New York. Price 8 conts; postage 2 conts.

Rivulet from the Ocean of Truth. By John S. Adams. An interesting narrative of advance-ment of a Spirit from Darkness to Light. Price, 25 cents; postage, 5 cents.

Answers to Seventeen Objections

Against Spiritual Intercourse, By John S. Adams, Paper, 26 cents; muslin, 37 cents; postage, 7 cents.

Review of Beecher's Report.

By John S. Adams. Review of Rev. Charles Beechur's opinion of the Spirit Manifestations. Price, 6 cents; postage, 1 cent.

By Herman Snow, late Unitarian Minister at Montague, Mass. Price, 60 cents; postage, 10 cents. Astounding Facts from the Spirit-World.

Dr. Gridley. Witnessed at the house of J. A. Gridley, Southampton, Mass. Illustrated with colored diagrams. Price, 63 cents; postage, 9 cents,

The Child and The Man.

Fourth of July Oration, by Dr. Hallock, with extempora-neous Speeches by S. B. Brittan and others. Price 18 cents; postage, 2 cents.

Philosophy of Creation.

Horace G. Wood, Medium. Unfolding the Laws of the Progressive Development of Nature. By Thomas Paine, Price, 28 cents; possing, 6 cents.

Millennium Dawn.

By Rev. C. K. Harvey A work on Spiritualism. Price, 50 cents; postage, 7 cents.

Library of Mesmerism By Newman, Sneil, Dr. Dodd. Williams, and others. Price. \$1 50 per volume; postage, 20 cents.

Harmonead and Sacred Mclodist. By Asa Fits; a Collection of Songs and Hymns for social and religious meetings. Price, 39 cents; postage, 7 cents. What's O'Clock !

Modern Spiritual Manifestations: are they in accordance with Reason and Revelation? Price, 18 cts.; postage, 3 c. Apocryphal New Testament.

Comprising the rejected Gospels, Epistles, and other pieces now extant, attributed by the early Christians to the Apostes of Christ and their Companions Price, 75 cents; postage, 10 cents.

Woodman's Reply to Dr. Dwight,
A reply to Rev. W. T. Dwight, D. D., on Spiritualiza
Three Lactures, by absect C. Woodman, Counseflor at Law,
Fortland, Me. A most able work. 34 pp. octavo; paper.
Frice, 36 cents. postage 5 cents.

The Ministry of Angels Realized. By A. E. Newton, Boston. Frice, to cents; poetage, 8 cts Elements of Spiritual Philosophy.

R. P. Ambler, Medium. Price, 26 cents; postage, 4 cents esages from the Superior State.

By J. M. Spear, Medium. Communicated by John Murray Price, 80 cents; postage, 8 cents. Voices from the Spirit-World. Imac Post, Medium. Price, 60 cents; postage, 10 cents.

Epitome of Spirit Intercourse. By Aifred Cridge. Being a condensed view of Spiritual ism in its Scriptural, Historical, Actual and Scientific As pects. Price, 48 cents; portage, 6 cents.

Passination: By J. B. Newman, M.D. Or the Philosophy of Charming Price, 40 cents; postage, 10 cents.

The Sacred Circle. By Judge Edmonds, Dr. Dexter, and O. C. Warren. A fine bound octavo volume of 592 pages, with portrait of Ed monds. Price, \$1 50; postage, 34 cents.

Bymer's Lecture on Spirit Manifestations.

By John fimith Rymer. A most interesting London per palet of 42 pages. Price, 16 cents; postage, 2 cents. Improvisations from the Spirit.

By Dr. J. J. Garth Wilklason. A London printed 22me of 406 pages, bound in cloth. Price, \$1 25; postage, 9 cents. Spiritual Instructions. Containing the Facts and Philosophy of Spiritual Inter-course. Price, 38 cents. postage, 6 cents.

By Rev. Adin Ballou. Being an exposition of facts, prin-ciples, etc. Frice, 75 cents; postage, 10 cents. Pht in the Valley. Mr. Punesianese in Spiritualism

Spirit-Minstrel.

A collection of 90 familiar Tunes and Hymns, appropriate to meetings for Spiritus? Intercourse. Paper, 23 cents; muslin, 38 cents. Postage, 6 cents.

Spirit-Voices-Odes. By E. C. Honck, Medium. Dictated by Spirits, for the ase of Circles. Price, muslin, 33 conts; postage, 6 conts.

Elements of Animal Magnetism;

Or, Process and Application for relieving Human Suffering. By Charles Morley. Price, 12 cents; postage, 8 ets.

Mrs. M. D. Randall's Address on Spiritualism. Price, 6 cents; postage, I cent.

Phenomona of Modern Spiritualism.

By William B. Hayden. Price, 68 cents; postage, 10 cents. The Immutable Decrees of God, and Free Agency of Man.
A Discourse, by Mrs. Cora L. V. Hatch, in the trance state.
This is an able lecture. Price 15 cents; postage 2 cents.

SPIRIT & CLAIRVOYANT MEDIUMS IN NEW YORK.

Mrs. E. J. France, 8 Fourth-avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 a. m. to 1 r m, and 2 to 4 r. m. Electro-medicated baths given.

Mrs. J. F. Kellogo, Spirit Medium, 8 University Place. corner of Figlith-street. Hours, from 10 a. M. to 1 s. M.; on Tuesday, Thursday, Friday and Saturday evenings, from 7 to 9; from 4 to 6 r. s by provious special arrangement only.

Mrs. Dradley, Healing Medium, 109 Greene-street.

Miss Karv Fox, Rapping Medium, Twenty second street cor-ner of Fourth avenue. May be seen in the evening only.

Mrs. Becs, 139 West Sixteenth-street, Trance, Speaking,

Rapping, Tipping and Forsonating Medium.

8 B. Covelin, Test Medium, 469 Broadway. Hours, dally, from 7 to 10 a, st., and from 2 to 4 r. m.; in the evening, from 7

Mrs. ANN LEAST Brown, I Ludlow-place, corner of Houston and Sullivan streets. Hours, from 3 to 8, and from 7 to 10 r. M., Fridays, Saturdays and Sundays excepted, unless by ongagement

Mrs. S. E. Rocens, Seeing, Psychological and Healing Medium, 44 Delancy-street. Hours, 10 to 12 a. M., 2 to 5 and 7 to 10 p. M.
Mrs. Barnen (formerly Miss Scabring), Test Medium-Rapping, Writing and Sceing-483 Broadway. Hours, from 10

Mrs. Mitchell. Clairvovant, Examiner, and Prescriber for

MFR. MITCHELL, Clairwoyani, Examiner, and Prescriber for Discase, 120 Editidgo-street. To be seen at all hours of the day or evening. Terms moderate. Miss Hawsan A. Saurin, Happing, Writing, and Tranco-Personating Medium, 130 West Porty-second street, between 80-roth and Eighth avenues. Visitors received every day and evening. Sundays excepted. N. B.—Circles on Wednesday excepted.

evenings.

G. A. Radman, Test Medium, 53 West Twelfth-street, be-

ween Sixth and Seventh avenues.
Mrs. F. J. Malong, Test Medium, 141 West Thirty-fifth

treet, between Soventh and Eighth-avenues. Mrs. Mary Towne, Healing Modlum, 419 Canal-at. (late 161.) Mas. E. C. Monais, Tranco and Writing Medium, 412 Canal, etween Sullivan and Varick streets. Hours from 10 to 12 M., and from 2 to 4 and 7 to Dr. M.

GIFTS! GIFTS!! GIFTS!!! GIFTS!!!!

GIFTS! GIFTS!! GIFTS!!! GIFTS!!!

D. W. EVANS & CO'S ORIGINAL
Our Catalogue of Books embiases all the standard and newmonths of the standard of the standard and newmonths of the standard of the standard

Ministure Lockets, Camon, Gold Stones, and Mosaic Sets

AN OFFER

TO THE LADIES TO SUIT THE
THERATILE LADIES VISITOR, published menthly
the city of low York, is the Creater than the Visit of low York, is the Creater than the Visit of the Monthly
Pashions, Receipts for the thousekeeper, with other interesting
matter. Price for single copy, Pifty Cente a year; but as we
wish to put it into the heads of the million, we offer in any
lady who will preceive subscribers for it, to collect of soft
exercises. In this matner sach as the Visit of the year
is half the advertised rates, and the lady can make from \$2 to
\$4 a day.

is half the advertised rates, and the lady can many room was the field a day.

It is nearly three years since we commenced the publication of the VISITOM, and during this time many hadies have imported themselves handsomely by convassing for it. The price is so low, almost every one will take It. As no lady who has out forth a vigorous effort has failed of success, it is worth a trial by all females out of employment in those hard times. Specimen copies sent free to any part of the United Sistes. Specimen copies sent free to any part of the United Sistes. Sirved all communications to Mizz J. AUTIN B. CO., New York, \$189.21

BOARDING, for a Spiritualist family, or